

KĀDAMBARĪSĀRA.

*(being the English translation of the Sanskrit
text and full solution of compounds and
grammatical forms occurring in the text)*

BY

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- PREFACE.

In laying before the student-world the present volume I have before my mind the strong desire to supply the long-felt want of the Sanskrit students appearing for the School Leaving examination. The School Leaving Examination Board has recommended Kādambarīśāra as one of the books to be studied for the examination. Sometimes passages from that book are set for translation in the question papers for that examination. There are indeed many passages in Kādambarīśāra which are really difficult to understand, and so far there was no real help to the students who tried to study privately. The present volume, however, will remove this difficulty out of their path and will render them just the help that they seek.

I have endeavoured my utmost to present the best translation possible and have split up long and difficult sentences into several short and simple ones. Notes are added at the end of the volume. Therein an attempt is made to dissolve almost all difficult compounds and explain all difficult grammatical forms occurring in the body of the

text, thus supplying to the students everything that is required of them. The students are, however, requested to make judicious use of all these. They are further requested to number the paragraphs in their text books before they begin their study.

I sincerely acknowledge my thanks to Mr D. R Dewoolkar, the proprietor of the Bombay Book Depot, for undertaking to publish this volume though it entailed a great deal of expenditure in the beginning. My thanks are also due to Mr. S V Kamat, the proprietor of the Kamat Printing Press for getting the work of printing done so carefully and neatly and within a very short space of time.

In spite of the utmost care that I had taken to go through the proofs myself, some mistakes of printing have crept in, but I feel no need of pointing them out as they can easily be detected. In the end, I request the readers to make suggestions as regards improvement or correction found to be necessary in the book. They will be highly welcome and readily attended to.

Angre's Wadi, }
Bombay 4 }
June 15, 1929. }

K B VIRKAR

PART I.
(PŪRVABHĀGA.)

KĀDAMBARĪSĀRA.



1. There was once a king named Śūdraka. His orders were respectfully obeyed with bowed heads by all kings. He was as it were another Indra, as he was the supporter of the earth girt by the four oceans. He was endowed with the signs of a universal sovereign. On his lotus-like hand were to be observed the marks of a conch and a quoit and hence he resembled god Vishnu, in whose hands are to be seen the characteristic marks, viz. a conch and a discus. Like god Śiva who has vanquished the god of love, he had kept the passion of love under control. He was of irresistible prowess like Kārtikeya whose weapon (Śakti) was unfailing. He performed wonderful feats. He was the source of all arts. He was the chief abode of all virtues. He was the source of the nectarial delights of poetry. He was a mountain of prosperity to his circle of friends. He was the comet of evil to his foes. He was the patron of men of taste. He was the leader of adventurous people. Like Garuḍa, who gave delight to (his mother) Vinatā, he was a cause of delight to the humble.

2. As he had rent the hearts of his adversaries at the very (mention of his) name and as he had reduced to subjection the whole world with only one *vikrama* (i. e. might), he as it were laughed at Vishnu who had

to take three steps to subdue the three worlds. When that king had vanquished the (whole) world and was protecting the earth, only the following things occurred among his subjects : *vornasomhara* (mixture of colours) existed only in painting (and there was no intermixing of different castes); reflections only as to Śāstras (and there were no worries as to any other matter) ; separation occurred only in dreams (and not actually) ; only the moon, swords and armour had dark spots (but there was no disgrace anywhere) , and empty houses (were to be seen only) in the case of chessmen and dice. He had fear only of the next world. *Karagrahana* (i. e. taking the hand) occurred only in marriages (but there was no evying of taxes). Fears were shed because of the smoke from the sacrifices going on continuously (and not because of any grief).

3 A city named Vidisā was the capital of that king. It was surrounded by the river Vetravati (i. e. the modern Betwa), the waters of which were rendered reddish by the vermilion on the temples of victorious elephants brought down there for plunging in it. As he had subdued all the worlds, he was (quite) happy, when surrounded by his ministers, being free from the burden of the cares of (looking after) his kingdom. In that (city) he dwelt happily for a very long time in the prime of his youth, diverting himself in the company of other princes of his age who knew the proper time (for

doing anything), whose hearts were attached to him on account of his love, whose only passion was valour and who, therefore, resembled young lions and who were his own images as it were

4 He seemed to entertain as though an aversion to sexual pleasures, as he had a desire to be a great conqueror and as he had great aspirations. He looked upon all frivolous women as straw, even though he was in the very prime of his youth and was very handsome and although his ministers, who were anxious to see the continuance of his life, expected him (to enjoy pleasures of youth) In spite of the fact that he had ladies of the harem who d d spised the charms of Rati by their beauty and amorous sports, who were handsome and modest and who were born of a noble family, he passed the whole day in the company of his friends, being averse to the pleasures of women, sometimes in hunting, sometimes in discussing the S'astras and sometimes in hearing legendary tales and episodes and also historical and mythological works In the same way as he passed the day thus, he also passed the night in the company of his friends who were very clever in playing various games once begun and in cutting jokes.

5 One day when the glorious sun had not risen far in the sky, Pratiban (i e a female door-keeper), who seemed to be the guardian deity of the kingdom incarnate, and whose form was lovely and at the same

time awe-inspiring like a sandal-plant inhabited by a snake, on account of a sword that hung down at her left side which was against the practice of women, approached the king who was sitting in the hall of audience and, with her knee and lotus-like hand placed on the ground, respectfully said to him: "My lord, a Chāndala girl who has come from the Deccan with a parrot in a cago, requests your lordship saying, 'Your Majesty is alone the receptacle of all the treasures of the world, like the ocean, while this bird is an object of wonder and is excellent in the whole world. With this thought I have come here. I desire to get the pleasure of your audience. Having heard this, Your Majesty will decide (what to do).'

With these words she stopped."

6 The king, then, being himself excited with curiosity, looked at the faces of the kings who were sitting by his side and then ordered, 'What harm is there? Usher her in.' Then that Pratihari rose up at the bidding of the king and then introduced that Chāndala girl to him. After entering, she saw the king sitting in the midst of a thousand (other) kings. His limbs were screened from view by the mass of rays proceeding from many a jewelled ornament. He was sitting on a couch of moon-stones under a silken canopy which was not very large but was as white as the foam of the celestial Ganges, while a number of *chawries* with golden handles were being waved near him. His left foot rested on a

crystal stool. He had put on two silken garments which were as white as the foam of nectar. His bosom was rendered white by the application of exceedingly fragrant sandal paste. He had sprinkled over (his chest) saffron ointment. The tops of his arms were clasped by sapphire bracelets. He was surrounded by dancing girls. By reason of his image being reflected in the bright jewelled pavement, he looked like one clasped to her bosom by the earth out of love for her lord. He had innumerable attendants and was unsurpassed (lit. without a second). He was free from arrogance, though his acts of charity were ceaselessly being done. Having looked at him even from a distance, she took a bamboo-stick with a shattered end in her hand, the jewelled bracelets from which were moving, and struck it several times against the paved floor of the hall in order to attract the attention of the king, so that all the kings there at once turned their faces simultaneously from the king, at the sound of the bamboo-stick, towards that (girl).

7. The king also looked at her with unwinking eyes when pointed out by the door-keeper after saying to her, 'Express your greetings from a distance.' The girl was escorted by a man whose head was gray on account of advancing age and who was dressed like a gentleman. She was followed by a Chāndāla boy who was carrying a cage which, though made of bars of gold, looked as though made of emerald, because it was rendered dark by the

green colour of the parrot inside. Her body was covered by a blue garment reaching to her ankle. She had put on a veil of red silk over (her garment). Her neck was encircled by a pure necklace made of very large pearls and therefore looked as though it was clasped by the stream of the Ganges suspecting her to be the Jumna. She captivated the mind, like a swoon that takes away consciousness. She rivetted the eye, like sleep that closes it. She was staided by being born in a Chandala family and therefore resembled a wild lotus-plant that is injured by a herd of elephants. She had come of age only recently and had an exceedingly fair form.

8 At her sight the king was filled with wonder and this thought occurred to his mind, 'Oh! how ill placed was the labour of the creator in fashioning such a beautiful form! Praise upon the creator who brings about the union of incongruous things in her, viz., her exceedingly handsome form and her birth in a ferocious class of beings so that she, intercourse with whom is ever consurable, causes disgust although beautiful, like the glory of the demons which always reviled godliness. When the king was engrossed in these and the like thoughts, the girl, whose ornament of leaves placed on the ear was slightly displaced, bowed down to him like a grown up woman. When she had made her obeisance to him and had taken her seat on the jewelled pavement, the man with that bird in the cage, approaching a little, offered

it to the king and said to him, ' My lord, this parrot knows the topics of all the Sastras. He is expert in the practice of the science of politics. He knows the (fortunate and unlucky) characteristic marks of the elephants and horses as also of men and women. He is by name Vais'ampayana. Reflecting for these reasons that this parrot is most excellent in the whole world and that your Majesty is the one treasure house of all *rainas* like the ocean, our master's daughter has come with it to your Majesty's feet. Let your Majesty, therefore, please accept it.' With these words he placed the cage in front of the king and went away at a distance.

9 When he had gone away, that king of birds turned his face towards the king raised his right foot and recited his words of greeting in a speech wherein the letters, the accents and grammatical purity were perfectly clear. He then addressed the following *arja* to the king

The breasts of the wives of your enemies, which are bathed in tears which are in close proximity to the fire of grief in their hearts and which are bereft of pearl necklaces, are as it were performing a vow

10 The king, on hearing it, was wonder struck and hence joyfully said to his minister who was close by, who was sitting on a very costly seat, who was proficient in the entire science of statecraft like the preceptor of

the gods and whose name was Kumarapalita. " You have heard the clearness of speech of this bird and also the sweetness of his tone. In the first place, it is a wonder that he uttered a speech the letters in which could be distinctly heard and which contained a harmonious combination of long and short letters, vowels and nasals. Over and above that, this parrot though belonging to the lower creation, thoughtfully directs his activities as to a desired object like a cultured man, since he, with his right foot raised, expressed his words of greeting and has recited this *arya* with reference to me in a very distinct tone. Generally the birds indeed have the knowledge only of causes of fear, eating, pausing, sleep and signs. But this is a great wonder. When the king said so Kumarapalita said to the king, with a gentle smile on his face. " O king, what wonder is there ? Your Majesty already knows that some particular birds such as parrot and *Sarika* repeat sounds as heard by them. Besides, there is no cause for great wonder, as special culture acquired in a previous existence persists (in the next birth). Another cause is that these (birds) also had formerly possessed a power of speech whereby they could speak as distinctly as man, and afterwards by the curse of *Agni*, parrots possessed indistinctness of speech and the elephants had a change in their tongue. " The moment he uttered these words, the sound of the conch blown at midday was heard announcing that the lot-rayed sun

had reached the zenith of the sky. Having heard it, the king whose time for bathing was near, dismissed other kings and rose to depart from the hall of audience.

11. When that king started, there was a very great flurry of the kings who had got up, who were vying with each other in eagerness to bow to the king at the time of his departure, and whose necklaces were swinging on their breasts.

12. After dismissing the kings, that king himself asked the Chandala girl to take rest, ordered the woman carrying the betel-nut box to take Vaisamṣāyana into the harem and to make him comfortable with bathing, drinking and eating, and then entered the harem in the company of some trustworthy princes. With all his ornaments removed he went to his gymnasium wherein all necessary apparatus for physical exercise were brought together. There he took moderate exercise with princes of his own age and, with his form adorned with lines of drops of sweat that began to rise (on his body) through exertion, he went to his bathroom, the way to which was pointed out by the staff bearers.

13. When the king entered the reservoir of water with his head smeared with fragrant *amalaka* paste² crushed by the hands of courtezans, the damsels waited on him all round with jars full of water for pouring on him, like goddesses who seemed to have come there to crown the king. Having got out of the water in the

reservoir, he sat on a seat for bathing which was white with a pure crystal, as Varuna sits on a royal swan that is as white as a pure crystal. Then those courtezans poured water on the ling one by one. Then there arose the very resonant sound of the conches that were blown to announce that the king had bathed. Thus by and by after performing his ablutions, he put on two white washed garments which were as light as the slough of a serpent and then wore on his head a turban made of a fine piece of silk cloth. Then he offered water to his ancestors, made his obeisance to the sun with a cavityful of water that was purified by *mantras* and entered the room reserved for family gods. Then after performing the worship of Siva he left the *Devagrha* and performed *Vaisvadeva*. Then in the perfuming room he anointed the whole of his body with saodal paste and then he took his meals in the company of kings who were fit to dine with him.

14 After taking in the smoke of fragrant drugs, and rinsing his mouth, he got up from that place, when the jewelled pavement was made clean, with a *tambûla* (in his mouth) and resting on the arm extended by Prabhârî who came running in haste though she was not at a very long distance, and followed by his retinue fit to move about in the inner apartments, he went to the hall of audience where there was a raised dais on which was a couch (for him) which was as broad and white

as a slab on the Himālayas. There he sat on the couch while his feet were gently shampooed by the female sword bearer, who was sitting on the floor with the sword placed on her lap, with hands soft like a fresh lotus-leaf, and remained there for about three fourths of an hour engaged to talk on various matters with his friends, ministers and princes who were usually with him at such a time. Then the king, who had a curiosity to ask a question about his account, ordered the Pratihāri who was close by to fetch Vaiśampāyana from the harem. She bent her hand and knee to the ground, respectfully obeyed the command saying 'as Your Majesty orders' and did as was directed.

15 In an instant, Vaiśampāyana, who was in a cage held (in hand) by that Pratihāri and followed by a *Kaṇchukin* (a trusted attendant) supporting himself on a golden staff, went near the king. Then that *Kaṇchukin*, with his hand bent to the ground, said to the king : 'O king, the queens say that Vaiśampāyana has taken his bath, eaten his food and brought by the door keeper to Your Majesty's feet exactly as ordered by Your Majesty'. When he went away after saying this, the king said to Vaiśampāyana, 'I hope you have liked and enjoyed all kinds of foods in the inner apartment'. He replied : 'O king, what is not tasted ? I have drunk to my heart's content the juice of *jambū* fruit which was both astringent and sweet. I have broken to pieces several seeds of

was derfened ; I was overwhelmed with fear and hence I entered inside the wings of my father near by, shattered by old age thinking that thereby I might avert the danger.

21. Then " Here comes a herd of deer; here a herd of wild elephants, behold in this direction ! Listen to this sound ! Take your bows ! Be on your guard ! Let slip the hounds !"—this was the hue and cry that I heard which shook the forests, coming as it was from a great number of people strongly addicted to hunting, whose bodies were screened from view by the thicket of trees and who were shouting to each other.

22. Shortly after, when the din of the chase abated and when the forest attained stillness, my fear became less and my curiosity was excited. Hence getting out a little from the lap of my father and raising my neck even when I was just inside the hollow, with the pupils of my eyes tremulous through great fright on account of young age and with my curiosity raised as to what it was I cast my eye in that very direction being desirous to see (the sight). Then I saw a S'abara host coming towards me, several thousands in number, producing great fear and (looking) like a host of demons portending evil. In the centre of that very vast S'abara host, I saw their general named Mātangaka. He was in the prime of youth ; from the great harshness (of his features) he seemed as though created of iron, he was encircled by !)

groups of S'abaras; and his form was such that no one dared humiliate him. However, I learnt his name afterwards. Then it occurred to me: 'Oh! how full of ignorance is the life of these (men)! Their manner of leading life is condemned by the good.' While I was thus thinking, the S'abara general desirous of removing his fatigue caused by wandering in the forest, came (there) and, having laid down his bow in the shade of that very S'alma tree, took his seat on a seat of tender leaves brought near by his retinue without losing time. Thereupon, another S'abara youth hurriedly got into the lake and fetched from it water, which resembled liquid *lapis lazuli* and which was astringent with the pollen of the cups of lotuses, in the cavity of a lotus-leaf, and also freshly plucked lotus-fibres that were bright as all the mud was washed off. After drinking water, the S'abara general gradually ate those lotus-fibres, as Rāhu swallows the digits or the moon. Then after his fatigue had gone off he got up and followed by the whole of the S'abara host that had drunk water, he slowly proceeded to other regions desired by them. While an aged S'abara, who did not get flesh of a deer from the multitude of S'abaras and whose look was extremely awful like a demon, tarried just for a moment at the foot of the tree in search of flesh. When that S'abara general had gone beyond view, that old S'abara, with a desire to climb up, looked at the tree for a long time from the foot (to the top), as

17. Not very far from that hermitage of Agastya there was a lotus-lake going by the name Pampa which was an unfathomable, endless and peerless treasure of water. On the west bank of that very lotus-lake and in the proximity of a clump of old palm trees which were shattered by the discharge of the arrows of Raghava, there was a big old silk-cotton tree that stood as if embracing the Vindhya forest by its arm-like branches, as though it was the overlord of the Dandaka forest, the chief of all trees and a friend of the Vindhya

18 On that tree lived many families of parrots and other birds coming together from different countries, that built thousands of nests there, as there was plenty of space available on the tops of its branches, inside the hollow, in the space between the sprouts, in the joints of the stem and in the interstices made by its old bark ; and that had lost all fear of being destroyed on account of its being extremely difficult to climb. And those parrots and other birds, passing the night on the tree in their own nests, used to get up every day and hover in the sky, forming rows of themselves, for seeking their livelihood. After they had found their meals, they used to return again (to their nests) with extra-ordinary and great affection for them, and used to offer with their beaks juice of various fruits and also clusters of rice corn to their young ones that were placed in their own nests, and then passed their nights on that very tree with their young ones placed under their wings.

19. As fate would have it, I was the only son, survived with great difficulty, to my father who was putting up with his wife at an old hollow of a tree and who was in the latter part of his life. My mother left this world, being overwhelmed with the excessive pangs of child-birth when I was born. Though really overpowered with grief at the loss of his beloved wife, my father checked inwardly his sorrow that came over him poignantly and was all alone wholly engrossed in bringing me up. And being far advanced in age, he used to fetch grains of rice from the branching footstalks fallen from the nests of other (birds), gather the bits of fruits cut down by other parrots and dropped down at the foot of the tree, as he was unable to move outside, and supply me with food. As for himself, he partook as his meal what was left after I had eaten.

20. One day when the sky was reddened by the hue of the morning twilight and when the day-light became quite clear, when the tree seemed uninhabited on account of there being no noise although it was habited by young birds which were concealed and motionless in their own nests, and when my father and myself remained in our own nest (not being able to fly), there arose all of a sudden in that great forest the sound of the hue and cry of hunting which frightened all forest-dwellers. Having heard the sound, which I never heard before, I, being only a child, began to tremble; my ear

pomegranate. I have enjoyed myrobalan fruit, which were as green as the leaves of the lotus-plant and which were as sweet as grapes, as many as I wanted. Why say more? Everything that the queens presented (to me) with their own hands had the taste of nectar." Cutting short his speech when he was speaking thus, the king said, 'Let it all be as you say Remove our curiosity. Acquaint us with the story of your life in its entirety since your birth In what country were you born and how? Who gave you your name? Who are your parents? How did you come to study the Vedas? How were you introduced to the *s'ûstras*? How did you acquire (the knowledge of) arts? Is it due to the the persistence of memories of your past lives or is it due to the gift of a boon? Or are you living in disguise in the form of a bird? Where was your residence before? What is your age? How were you caught in a cage? How did you get to the hand of the Chândala and what brought you here?' Vasampayana also, when asked by the king with great respect, being himself excited with curiosity, reflected for a while and respectfully said to him: "O king, it is a long tale. If you have a curiosity, please lend me your ear

16 There is a forest by name Viodhya touching the shores of the eastern and western oceans (of India) It is an ornament of the Madhyadeśa looking like the girdle of the earth In some places it is inaccessible owing

to hundreds of canes and creepers, like the royal porch which is difficult of access owing to (door-keepers carrying) canes (in their hands). It is tenanted by sages, although it is full of ferocious beings. In that forest there was a hermitage of the revered great sage Agastya who drank the water of the whole ocean at the request of Indra. It was falling within the Dandaka forest. It was renowned in the whole world and was as it were the birth-place of the glorious Dharma. It was beautified with trees, round which basins were made by Lepamudra herself, the wife (of Agastya), and that were tended just like her sons by a shower of water from her hands. It was rendered sacred by her son, Hṛdayadasyu by name, who was clad in a strip of garment made of *pusa* grass and round whose waist there was a girdle of *muṣṭi* grass. Besides, it was surrounded by the Kaveri that went round in a stream following as it were in the footsteps of the sea that was drunk by Agastya. There Rama, obeying the words of his father and giving up the kingdom, for whom a hut made of leaves was prepared by Lakṣmana, dwelt happily for some time in Pañchavati along with Sītā. And there even to this day that Janaka's daughter, drawn by her husband inside the hut for comforting himself in his separation from her, is seen by the foresters as if she has again risen up from the inside of the earth being anxious to see the (some-time) dwelling-place of Rama.

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21 Then " Here comes a herd of deer, here a herd of wild elephants , behold in this direction ! Listen to this sound ! Take your bows ! Be on your guard ! Let slip the hounds ! —this was the hue and cry that I heard which shook the forests coming as it was from a great number of people strongly addicted to hunting, whose bodies were screened from view by the thicket of trees and who were shouting to each other

22. Shortly after, when the din of the chase abated and when the forest attained stillness, my fear became less and my curiosity was excited Hence getting out a little from the lap of my father and raising my neck even when I was just inside the hollow, with the pupils of my eyes tremulous through great fright on account of young age and with my curiosity raised as to what it was I cast my eye in that very direction being desirous to see (the sight) Then I saw a Sabara host coming towards me, several thousands in number, producing great fear and (looking) like a host of demons portending evil In the centre of that very vast Sabara host, I saw their general named Mutangaka He was in the prime of youth, from the great harshness (of his features) he seemed as though created of iron, he was encircled by (several)

groups of S'abaras ; and his form was such that no one dared humiliate him. However, I learnt his name afterwards. Then it occurred to me . ' Oh ! how full of ignorance is the life of these (men) ! Their manner of leading life is condemned by the good.' While I was thus thinking, the S'abara general desirous of removing his fatigue caused by wandering in the forest, came (there) and, having laid down his bow in the shade of that very S'alma tree, took his seat on a seat of tender leaves brought near by his retinue without losing time. Thereupoo, another S'abara youth hurriedly got into the lake and fetched from it water, which resembled liquid *lapis lazuli* and which was astringent with the pollen of the cups of lotuses, in the cavity of a lotus leaf, and also freshly plucked lotus-fibres that were bright as all the mud was washed off. After drinking water, the S'abara general gradually ate those lotus-fibres, as Rahu swallows the digits or the moon. Then after his fatigue had gone off he got up and followed by the whole of the S'abara host that had drunk water, he slowly proceeded to other regions desired by them. While an aged S'abara, who did not get flesh of a deer from the multitude of S'abaras and whose look was extremely awful like a demon, tarried just for a moment at the foot of the tree in search of flesh. When that S'abara general had gone beyond view, that old S'abara, with a desire to climb up, looked at the tree for a long time from the foot (to the top), as

if drinking our lives with his eye that was red like a drop of blood and was dreadful on account of its being surrounded by a tawny eyebrow, as though counting the places of the nests of parrots, and like a hawk, greedy of tasting the flesh of birds. At that moment the breath of the parrots that were terrified by the sight of him as if left them. What is indeed impracticable to those who are merciless? For, he climbed without effort, as if with a flight of steps, that tree, though it was as high as many palms and though the tops of its branches touched the clouds, and seized, one by one like fruits, the young ones of parrots, whose power of flying was yet in-existent and some of whom were only a few days old, from the joints of the branches of the tree and also from the inside of its hollow. He then threw them on the ground depriving them of their life.

23 Thereupon, my father, seeing that calamity that had come on, all of a sudden, that was dangerous to life and was remediless, stood supporting me by his bosom. The tremor on his body was doubled. He cast about in all directions a glance that was vacant through grief, that was flooded with tears and the pupils in which were quivering and restless on account of the fear of death. His palate became dry. He was unable to help himself. He cared for only such help that was appropriate to that occasion and so covered me with a wing that was relaxed because its joints were drooping through

fear. He was overpowered by affection, was bewildered as to how to save me and hence was at a loss to know what to do. But that wicked fellow (S'abara), moving about among the branches in order, approached the opening of the hollow, dragged my father who was constantly smiting with his beak and who was moaning, and deprived him of his life. He, however, did not somehow observe me when I was inside his wing as my body was small, as my limbs were contracted through fear, and as I was destined to live longer. He then threw my deceased father on the ground with his face downwards and with neck shaking. I also, with my neck placed between his legs and clinging to his lap noiselessly, fell down along with him. But I saw myself fallen on a great heap of dry leaves which was gathered by the wind, destined as I was to live longer, and hence my limbs were not shattered. Before he got down from the top of that tree, I, whose form was not clearly noticed owing to my being similar in colour to the fallen leaves, left my deceased father like a cruel wretch, though it was a time when I should have died with him, being innocent, on account of my infancy, of that sentiment of love that arises only after the lapse of time, and being overpowered by the sense of fear alone that dwells (in all) from birth, and being slightly supported in moving by my wings which had slightly appeared, I tottered here and there (on the ground) and, considering myself to to have escaped from the jaws of Death, entered the

foot of a neighbouring, very expansive *Tamula* tree. By that time he got down, gathered the young ones of parrots that were scattered on the ground, held them together with the coil of a creeper, bound them in a basket of leaves and with a very fast speed proceeded in that very direction by the very path followed by the general. A strong thirst, however, that heated all my limbs, overpowered me who had (now) hopes of life. Thinking 'that villain must have by this time gone a long way,' I held up my neck a little and looked at the quarters with an eye tremulous through fear, and then at each step expecting that very villain again returning, when even a blade of grass moved, I came out from the foot of that *Tamula* tree and made an attempt to move towards water.

24. My wings not yet being grown, I could not walk steadily on my feet and fell down again and again on my face. Then it occurred to my mind. "Even in very distressing circumstances the doings of all creatures in this world are not careless of life. There is nothing in this world which is dearer to creatures than their life. And hence it is that I am still alive with all my limbs unimpaired, though my father, of blessed memory, is thus dead. Fie upon me, who am merciless and very cruel, as I continue to live in a dreadful way, having easily borne sorrow for my father's death. I pay no regard to his obligations. My heart indeed is wicked.

When my mother departed to the other world, my father, though he was advanced in age, curbed the onslaught of grief and reared me up, from the day of my birth, in various ways, not minding the pains of bringing me up, though very great, on account of his affection for me. All this I have forgotten all at once. Really very mean is this life, as it does not follow my departing father, though he has obliged me (in various ways). Surely there is none whom the thirst for life does not make a hard-hearted being, since the desire for water compels me to make efforts even in this plight. I think this thought of mine to drink water is purely hardness of heart in that I do not mind the grief for my father's death. Even now the bank of the lake is distant. For the voice of the swans, that resembles the sound of the anklets of the water-nymphs, is still (heard) at a distance. The cries of cranes are (only) indistinctly heard. As the distance is great, the fragrance of the lotus-beds spreads about rarified on account of its being scattered through the directions. My heart droops down; my eye becomes darkened. Oh I how I wish that wicked fate would bring about my death to-day, though I desire it not !”

25. When I was just thinking in this way, (I happened to see) a young sage, named Hanta, the son of Jibāhi who was a sage of great austerities and who was dwelling in a penance grove that was not at a great

distance from the lake. He had his mind purified by (the study of) all lores like Sanathkumār. He was followed on the same route by other young sages of his own age. He appeared like the second revered sun, whose form it was very difficult to gaze at on account of his dazzling splendour. He was also followed by the deer of the penance-grove who were fed (by him) on handfuls of wild rice and hence whose familiarity had grown. He had often drunk the Soma juice and hence resembled Rahu (who drinks in the digits of the moon). Although he had two eyes to see, he never saw things crookedly. With a desire to take bath, he had come to the lotus-lake. Verily the hearts of the good always become friends without any cause. For, beholding me in that plight he was melted with pity and so said to another boy-sage who was just close to him: "This young parrot has, it seems, somehow fallen from the top of this tree, as his wings have not yet grown, or probably he must have fallen from the mouth of a hawk. For, he has hardly any life left. He opens his beak very often with his eyes closed. He is unable to hold his neck firm. Come here, therefore, before his breath deserts him, take him and carry him to the water." So saying, he made him carry me to the bank of the lake. Then approaching the place of water, he kept his staff and gourd at a certain place, took me in his own hands, who had given up all effort, raised up my beak with his small finger and made me drink a few drops of water.

He, then, placed me, who was sprinkled over with drops of water and who had regained consciousness, under the shade, cool on account of water, of a lotus leaf growing near the bank, and performed his ablutions as usual. At the end of his ablutions he purified himself by restraining his breath several times and, with his face upturned and muttering (prayers) that remove sin, gave an offering of red lotuses recently plucked, to the sun from a basket made of lotus-leaves and then came out. Then he put on white bark-garments and with his matted hair glossy because it was wrung with his hand appeared like twilight accompanied by moonlight. He filled up his gourd with the pure lake-water that was fragrant with lotus filaments, was followed by the whole group of young sages whose matted hair was wet on account of recent bathing, and slowly proceeded towards the penance-grove taking me (with him)

26 When I went only a short distance, I saw an exceedingly beautiful hermitage which appeared (to me) like another Brahma-world. It was surrounded by woods in which a heap of flowers were always present. There several books were being studied and there deep discussion over the meaning of several sciences was going on. Therein was commenced the kindling of sacred fire, like Arjuna who had exposed the cause of Agni in being ready to destroy the Khandava forest. It always emitted the smell of smoke due to the offerings

(made to Agni). It was holy though inhabited by Chandala families (also, by herds of elephants) Although there was darkness on account of the smoke caused by offerings, there was no sinfulness in the character of men. There was destruction of the *Balas* (hair, children) of the sages, when they initiated themselves for sacrifices, but not by death. There were to be seen there the hoods of snakes, (but the enjoyment of worldly pleasures on the part of the sages was not to be seen). There monkeys longed for *Bilva* fruit, (but the sages had no desire for the fruits of wealth). There the roots of trees had a downward motion (but there was no degradation on the part of the sages).

27. I saw revered Jabali seated under the shade of an Asoka tree with red flowers, that beautified the central part of the hermitage already described and the moving sprouts on which were slightly red like the red dye. He was appearing to advantage on account of his darting matted hair which looked like garlands of flowers of the tree of austerities that had grown very high. He always subsisted on milk like submarine fire that always devoured water, and his body was covered with hair gray with ashes and looking like god Siva whose body was white with ashes and embraced by Uma (his wife). *f*

28. On looking at him, I began to think: "Oh! it is the prowess of austerities that this form of

his, though peaceful, overpowers the lustre of the eye like flashing lightning, being as brilliant as the molten gold. Although indifferent for all the time, on account of his great majesty, his form as though inspires fear in him who approaches him for the first time. Though always impatient (of another's lustre), the lustre of even sages of limited austerities becomes naturally unendurable. How much more so, then, their actual sight? Blessed is this hermitage of which he is the master. For, he is the stream of the water of tenderness and the bridge over the ocean of transient existence. He is the reservoir of the waters of patience, the axe of the thicket of the creepers of desires and the ocean of the nectar of contentment. He is the guide on the path of perfection, is not enslaved by objects of sense and is never favourable to pleasures. By the majesty of this revered sage alone, this penance-grove is free from enmity and malice. Oh! how great is the prowess of the magnanimous? For, here even lower animals with peaceful hearts have given up their inborn antipathy and are enjoying the happy life of the penance-grove." When I was thinking thus, Hanu laid me on a place under the shade of that red Asoka tree, saluted his father by touching his feet and took his seat on a seat of kus'a grass which was not very near his father's. On seeing me, the sages, one and all, asked him who was sitting, 'How did you come across this young parrot?' Thereupon he replied to them: 'When I went to take

my bath from here, I felt pity for this bird (when I saw him) fallen from a nest on a tree growing on the bank of the lotus lake, and brought him here For, it is the duty of people like us to protect the helpless When his wings grow, he will either go wherever he pleases, or (if he pleases) being familiar to this place will continue to stay here On hearing these and the like words relating to me, revered Jabāli became a little curious and looked at me again and again with a very tranquil eye, as though he recognised me, and said ' He is reaping the fruit of his own bad conduct ' For, that revered sage beholds the past, the present and the future , he looks at the whole world as though it lies on the palm of his own hand and he knows past lives Then the whole assembly of sages who knew his prowess on hearing (the account) was full of curiosity to know what misconduct was practised by me, for what reason and where it was committed and who I was in my previous life They implored the revered sage more than once " Be pleased, O sage to relate to us of what misconduct he is reaping the fruit Who was he in his previous birth ? How did he come to be born in the species of birds ? And what is his name ? Satisfy our curiosity, for, you are the source of all marvels "

29 Thus implored by the assembly of sages, the great sage replied " This marvel that I have to relate is very long The day is drawing to a close Our time

for bathing draws near. In your case also, the time of worshipping the deities will pass away. So all of you should rather first get up and perform your usual duties of the day. Again in the afternoon when you are sitting at ease after eating fruits and roots, we shall narrate to you from the very beginning as to who he is, what he has done in his previous life and how he came to be born in this world. Let this (parrot) have his faintness removed by food. Surely, when I narrate it, he will recollect the whole story of his past lives, as though he perceived it in a dream." So saying he got up along with the other sages and performed his duties of the day such as bathing. By this time the day had far advanced. Then when the thousand-rayed god (the sun) set, the glow of twilight was seen. And when that glow disappeared, the night out of grief for its loss put on deer-skin in the form of fresh appearance of darkness. Then, when gradually the moon had risen high up (in the sky) and when the breezes of the first part of the night began to blow, and when only half a watch of the night had been spent, Hārta took me, after I had taken my food, and approaching along with all those sages, said to his father who was sitting at ease on a cane seat in that part of the penance-grove which was brilliant with moon light, and who was slowly being fanned by his disciple, Jālapāda who was not at a great distance and whose hand was holy by the presence of kus'a grass. "Iather, this whole assembly

of sages has come here with a heart full of curiosity to listen to the marvel and has been waiting, forming a circle round him. The fatigue of this young bird is removed. Please, therefore, relate to us what he did in his previous life, who he was and who he will be." Thus requested, the great sage, looking at me standing in front of him and knowing that all the sages were bent on only one thing and were ready to hear, said in a low tone: Listen to me if you have a curiosity.

30. There was a city named Ujjain, which had become an ornament to all the three worlds and which had vanquished heaven by its lustre. Therein lived god S'iva himself, assuming the name Mahakala and giving up all his desire to dwell on the Kailasa mountain. In this city of the above description there lived king Tarapida, who was an equal of Nrga, Nala, Nahusha, Yayati, Dhundhurrara, Bharata, Bhagiratha, Das'aratha, Jnamejaya and Ajuna, who was an incarnation as it were of Dharma, a representative as though of Vishnu and who had removed all the grievances of his subjects. That king, while yet a boy, conquered the earth, encircled by all the Dwipas, by means of his stout arm which was as bulky as the trunk of the elephant of gods, which was the delightful pillow to sovereignty, which was first in giving security to the whole world, which was a sacrificial post for both war and sacrifice, which was thickly covered with the collection of rays issuing out from his flashing sword, and which was a

comet indicating the destruction of all the families of his enemies. He then entrusted the responsibility of his government to his minister S'ukaoāsa who was like an intimate friend of his, made his subjects prosperous, and, not finding anything else to be done as he was free from danger, all his enemies being destroyed, and as he had slackened in the business (of governing) the world, he generally enjoyed the pleasures of youth. In short, whatever he thought exceedingly beautiful and what would not be inconsistent (with Dharma) in the future and the present, he enjoyed with a mind not utterly ungrossed (in it), as all business in connection with the realm had been completely accomplished by him, but not as he was addicted (to those things) For the purpose of securing the love of his subjects, he gave audience to them at intervals and ascended the throne only on occasions. S'ukaoasa, too, carried out the great responsibility of the realm with great ease by the strength of his intelligence. He performed all the duties in the same way as the king did and thus doubled the love of the people (for the king) The whole circle of kings, from the best chaplets on whose heads honey flowed and made the hall wet and whose jewelled ear-rings swoog to and fro as they bent very low and thus rubbed with their ends against their armlets, bowed down to him also with their heads covered with pencils of rays from their moving crest-jewels

31. Thus that king, who had entrusted the burden of his kingdom to his minister, passed his days in enjoying the pleasures of youth. After a long time he almost came to the end of (i. e. enjoyed) all other pleasures of this world, except that he did not get the pleasure of seeing the face of his son. And the older he grew, the stronger became his torment caused by want of issue; so, his mind was abandoned by the desires for the pleasure of enjoying the objects of sense. Though he was surrounded by a thousand kings, he considered himself to be a solorn. Although he had eyes, he thought that he was blind, and though he was himself the support of the world, he looked upon himself as without support as he had no son. He had a queen named Vilasavati, who was an object of admiration to the three worlds, who was as though the source of all womanly graces and who was the chief in his whole harem. One day he went to her palace and saw her weeping. She was surrounded by her retinue, speechless through sorrow and with eyes fixed and dull through anxiety. She was waited upon by chamberlains whose eyes knew no winking as they were absorbed (in anxious thought), and who were standing at a distance. She was being consoled by old ladies of the harem who were not at a very great distance from her. Her silken garment was rendered wet by the fall of her incessant tears. She had no ornaments on her person. She had placed her tender face on her left hand. Her tresses were not tied up.

She was sitting on a thickly padded couch. Making her sit down on the same couch when she got up to welcome him and taking a seat there himself, the king, who did not know the cause of her weeping and who was extremely frightened as it were, said to her, making her cheeks dry of the drops of tears with the palm of his hand : " Oh queen, why do you weep noiselessly and slowly on account of the inward great weight of sorrow. Be pleased, Oh queen, to let me know the cause of your grief. For, these your deep sighs, which have made the garment on your breasts flutter, make my loving heart tremble, as do breezes the red tendrils. Have I offended you, or has some servant in our service done it ? Though I think very closely, I do not find even a slight mistake on my part with regard to you. For, my life as also my realm is dependent on you. O lovely lady, please tell me the cause of your sorrow." Even after being thus addressed when Viśavati gave no reply, he asked her attendants the cause of her weeping which seemed to have increased (the more when he questioned her).

32. Thereupon Makarika, the bearer of her betel-box and always in attendance (on her), said to the king : " Oh lord, how can there be even a slight fault on the part of Your Majesty ? And while Your Majesty is favourably disposed to her, what servant or any one else has got the power to offend her ? But what torments this queen is her thought that she is as it were

possessed by a powerful evil spirit and hence that her union with the king is fruitless. It is a long time since she began to be distressed. In the beginning Her Majesty was through the efforts of her servants somehow induced to do her usual duties of the day such as sleeping, bathing, taking meals putting on ornaments and the like, but she was (always) like one full of sorrow. She did not manifest her malady simply with a desire to avoid pain to Your Majesty's heart. But when she went from here to day to worship the god Mahalāla as it was the fourteenth day (of the month), Mahābharat was being read and therefrom she learnt that there is no final beatitude for the son-less and that blissful worlds are also denied to them, as a son is called *putra* because he saves from the hell called *put*. Since she returned home after hearing this, she does not take delight in food, though being entreated with bowed heads by her servants to do so. She never puts on ornaments, does not give us a reply, but only weeps with her face darkened by showers of constantly falling tears. Having heard this, Your Majesty will decide (what to do)". With these words she stopped. When she had ceased speaking, the king stood silent for a while and, heaving a long and deep sigh, said " O queen, what is to be done in this matter which is (entirely) in the hands of fate ? Enough of this weeping for a long time. We are not probably destined to be favoured by the gods. Indeed our heart is not (destined to be) the recipient of enjoying

the pleasure of the nectar like embrace of a son. Maybe, we have not done meritorious deeds in our previous life, for deeds done in former lives bring their reward to a man in this life. Verily even the wise cannot change destiny. Let all that be done which it is possible for mortals to do. Oh queen, have greater devotion for the preceptors. Perform the worship of the deities doubly. Show special regard for the service of sages. The sages indeed are a great deity, for when they are propitiated with effort they offer even very unattainable boons which bring fruit as desired. And we have heard that in days gone by many kings secured the happiness of enjoying the nectar like sight of their sons by propitiating the sages who were rich in penance. When shall I, too, see you slow (in gait) on account of the heaviness due to the foetus being fully developed, with your face slightly pale (owing to pregnancy) and resembling the night of the full moon the beginning of which is slightly gray and wherein the rise of the moon is shortly expected? When will your attendants filled with joy owing to the great festival of the birth of my son, carry away (from me) the full basket of presents? When will the queen give me delight by wearing a garment coloured with turmeric and having her (newly-born) son on her lap, looking like the sky with the disc of the rising sun attended by the tawny rays of the morn? When will my son give delight to my heart—my son whose hue are rendered tawny and

intertwined by (the application of) medical herbs, on whose head are put drops of clarified butter and honey as a preventive against any evil befalling him, having on him some writing calculated to ensure welfare and mixed with white mustard seeds, the knot of the thread in whose neck is coloured with the bright yellow pigment, who is lying on his back and whose face has a smile upon it, though it is without teeth ? When will he, whose complexion is rendered tawny owing to (the application of) the yellow pigment, whose body is taken from hand to hand by the ladies of the harem and who is hailed with joy by all the people, completely remove the darkness of grief of my eyes, as does an auspicious lamp that is as tawny in colour as *Gorochana* that is taken in hand by ladies in succession and that is bowed down to by all the people ? When will he, being grey with the dust of the earth, adorn the courtyard of my palace by moving to and fro, taking away with him both my heart and eye ? When will he like the cub of a lion, begin to move about on his knees desirous of seizing the palace fawns separated from him by the crystal walls ? When will he, running about in several courts following the domestic swans that have gathered there by the noise of the anklets of women, tease his nurse who would (only) follow him by the jingling of the bells of his gold girdle ? When will he, whose cheek would be adorned with paintings drawn with the paste of black aloes resembling the streak of ichor, who has

a liking for the sweet sound made by puffing the mouth, who would be dusky with the dust-like powder of sandal scattered with the raised hand and who would shake his head by his ears being pinched with the goad of the contracted ends of the fingers (of the nurse), play the antics of an intoxicated elephant? When will he disfigure the faces of the chamberlains with the juice of the *alaktaka* paste rolled into a ball, remaining after being used for reddening his mother's feet? When will he, with his eyes tremulous through curiosity, with his gaze fixed downwards into the jewelled floor and with his gait tottering, follow his own reflection? When will he move about in the assembly-hall before me when I am seated in the court,—he, whose coming there is welcomed by the out-stretched hands of thousands of kings and whose unsteady eyes dazzled by the line of the rays of the jewels in the ornaments (of the kings)? While I am thinking of these and other hundreds of yearnings, I pass my nights being mentally troubled. This grief, due to the want of an issue, is day and night burning me also like fire. This world appears to me as if vacant. My whole life and kingdom I regard as if no use. What shall I do when destiny cannot be averted? Please, therefore, give up, O queen, this persistence in grief. Let your mind be set on endurance and religious acts. For, auspicious fortune is always to the side of those who are devoted to religious actions. So saying he took some water and himself

wiped off her open-lotus-like face along with her tears with the palm of his hand which resembled fresh tendrils. And cheering her up again and again with words that were sweet on account of (the mention of) hundreds of dear things, that were fit to remove grief and that were full of religious advice, the king stopped there for a long time and then went out. When he went out, Vilāsvatī, with the poignancy of her grief lessened, went about doing her daily duties rightlly, such as putting on ornaments *et cetera* as done before. Thenceforward she showed great concern for propitiation of the deities, worship of the Brahmins and service of elderly persons. Whatever vows she heard from whatsoever source, she performed in her longing for an issue. She did not mind trouble, howsoever great. Dressed in white, with a purified body and observing a fast, she used to sleep in the temples of Durgā on the floor, the coverlet of which was green kus'a grass.

33 Thus in course of time one day when the greatest part of the night had passed away the king saw in a dream the moon, with her orb full of all digits, entering the mouth of Vilāsvatī who was sitting on the terrace of her palace. When he awoke, he got up and the very moment sent for Śukamāta with due regard and related to him the vision (he saw). Being glad at heart, he replied to him: "My lord, it is after a very long time that our desires are fulfilled. In only a few days Your

Majesty will surely enjoy the pleasure of seeing the lotus-like face of your son. Indeed I also have seen, in a dream tonight, a white lotus having a hundred open petals as white as the digits of the moon, placed in the lap of her ladyship Manoramā by a Brahmin dressed in a washed white garment, whose appearance was serene and whose form was divine. Indeed antecedent good omens are the harbingers of coming happiness. And what else can be more pleasing and a greater cause of joy than this? For, generally dreams seen at the time of the close of night come out true. By all means Her Majesty will before long give birth to a son who will be a cause of delight to the (whole) world. And thus Your Majesty will have a line of descendants that will be fit to bear the burden of the earth.' Just when he was speaking thus, the king held him by his hand, entered the harem and gave delight to Vilāsavatī by (acquainting her with) both the visions. After the lapse of a few days, through the favour of deities, an embryo entered Vilāsavatī as the image of the moon enters a lake. She bore, in the guise of the child in the womb, the image of the king transferred to her as if she were the glory of a mirror. With her foetus gradually growing day by day, her movement became slow. Very often she panted with idleness with her eyes slightly contracted on account of continuous yawning. Her attendants, who were clever in inferring the real state from appearances, came to know that she was pregnant on seeing that she did not take any pleasure

in eating and drinking and that she was pale in complexion like the ketaki flower because of her pregnancy.

34 Then on an auspicious day at evening time the chief maid of the queen, named Kulavardhana, who was the head of the whole retinue, who was clever as she always dwelt in the royal family, who was ready-witted on account of being always near the king and who was skilled in all good acts, approached the king who was sitting in a private audience pavilion, surrounded by a few chief kings, whose servants were not standing far from him and who was engaged in conversation with Sukatasa on various topics that were full of firmly grown confidence, and privately related to him in his ear the account of the pregnancy of Vilasati. Thereupon the tremulous eye of the king, the whole of whose body was as though sprinkled with nectar at her those unheard-of improbable words, whose body appeared as though to have thorns on it on account of immediate distinct horripilation and who was being overpowered by the emotion of joy, at once fell on the face of Sukanāsa. On marking the excess of joy of the king never seen before and on seeing Kulavardhana approach with her face radiant on account of smile, as that matter was always revolving in his mind, although he had not been informed of the incident, Sukanāsa, not discerning any other cause of very great joy that would be appropriate at that moment, guessed it himself and bringing his seat nearer (to the king) said to him

not very loudly, "My lord, has the dream that we have seen come out true? For, Kulavardhana is seen with her eyes extremely dilated. The tremulous eyes of Your Majesty also that are flooded with joy convey that there is some great cause for joy. My mind in which has grown the curiosity to hear (the cause of) great joy has become very eager and is pining for (knowing) it. Let, therefore, Your Majesty be pleased to inform us what it is." When he had said thus, the king said to him with a smile, "If it be true as she says, then what we have seen in the dream has fully come out true. But I cannot believe in it. How can our lot be so rich? We are not destined to be the recipient of hearing such happy words. I, who think myself unworthy of such good fortune, today look upon Kulavardhana, who (ordinarily) never tells a lie, as the reverse (of it). Get up, therefore, let us go there personally and know the truth about it from the queen herself." With these words he took leave of all the kings, handed over the ornaments of his person to Kulavardhana, was honoured with the salutation of her head, left the seat along with Suknasa, was made to go fast as his mind was quite full of a peculiar joy, and entered the harem followed by his retinue who had grown very thin (in number).

35 There he saw Vilasavati in a dwelling apartment where various rites for protection (against evil spirits) were performed and wherefrom darkness was dispelled

by jewelled lamps. She was lying on a bed, fit for the time of conception and purified by various drugs, roots and talismans tied to it. Her *avatarana* rite was being performed with handfuls of water by the elderly persons in the harem who were well-versed in the practices followed in that household. She was waited upon by her attendants who were joyful, and she had put on a pair of garments that was extremely white and not worn out and whose skirts were variously coloured with *gorōchana*. The king said to the queen who was hastily getting up, 'Enough, enough of showing this great respect, O queen! do not leave your seat', and took a seat on the same bed with her. S'ukrāṇḍa also took his seat on another bed which was near. Then on seeing that she was far advanced in pregnancy, the king, with his mind dull with fulness of joy, began to joke with her and said, "O queen! S'ukrāṇḍa asks you whether what Kuakardhara has said is exactly true." Then Vilasvati, with her cheeks, lips and eyes illumined by a suppressed smile, covered her face through abashment as though with a fine silken cloth in the guise of the rays of the teeth and hung her face down at the time. Being urged again and again she said, 'Why indeed do you make me extremely bashful? I know absolutely nothing!' and looked at the king as if with anger with her face hung downwards and with an eye having the pupil turned sideways. Thereupon the lord of kings, with his moon like face as bright as the moonlight on account of suppressed

smile, once again said to her : ' O fair lady, if your abashment grows by my words, then here do I sit silent ! But what remedies are you going to adopt against the fact that your complexion is becoming pale and that your waist is being pained by the string of the girdle every day ? ' Then S'ukanāśa, whose laugh was suppressed inside the mouth, said to the king who was thus spea'ing, ' O king, why do you torment the queen ? She feels abashed even when we talk about it. Give up the talk about the tidings conveyed to us by Kulivardhanā ' Staying there for a long time conversing on such topics that were full of merriment, S'ukaraja repired to his home. The king, on his part, passed the night in her company in the same abode.

36. Then in course of time Viśnavati, who was delighted by the fulfilment of the longings of pregnancy as she desired, at the time of her delivery, gave birth to a son, who gave delight to the hearts of all people, on a holy day and at an auspicious time. Soon after his birth there was a very great confusion in the royal household among the servants who were hurriedly running to and fro, for congratulating upon the good fortune and this made the whole city excited. And afterwards his subjects, consisting of the feulatory princes, women of the harem, ministers, relatives of the king, young courtiers, young and old including even cowherds, were filled with delight at the loud noise of festivity that was full of the indistinct speech of several

thousands of people and that filled the three worlds, and began to dance like intoxicated people. Every moment the great joy at the birth of the prince, resonant with the noise (made by the people) became greater, like the ocean that swells by the rise of the moon. The king, however, though his heart was drawn by (the thought of) the great joy to see the face of his son, out of regard for an auspicious day, saw the lying-in-chamber accompanied by S'ukanāsa at an auspicious moment specified by a number of astrologers, when all the attendants were dismissed (from the place), and entered it after first touching water and fire. And on entering he saw his son, who was the cause of his joy, lying in the lap of Vilasavatī whose form was emaciated and pale by reason of her (recent) delivery, who, by the flashing up of his lustre, had eclipsed the brightness of the lamps in the lying-in-chamber, and who was endowed with the auspicious signs of distinguished personage. He felt great delight to wistfully look at the face of his son, whose sight he could obtain after thousands of longings, as if drinking and touchlog it with an affectionate eye, often very much dilated (through joy), that had left off winking and hence whose eyelash was steady, and considered himself quite happy. Sukanāsa also, whose heart's desire had been fulfilled, closely observed his principal limbs and smaller limbs and said to the king with his eyes dilated through joy: "My lord, mark! observe!

the signs of a universal emperor (on his body) make his greatness manifest, although the beauty of his limbs is not quite manifest because they were (recently) compressed in the womb. For instance, on his forehead this soft hair, that is as slight as the fibres in a piece of fresh lotus-stalk, is clearly visible. This pair of eyes having curved eyelashes, which is as white as an open white lotus and is spreading as far as the end of the ear, is as it were brightening the dwelling-place by its frequent winking. This nose of his, stretching itself far and looking like a streak of gold, is as it were receiving the natural perfume of his mouth, that is as sweet as the fragrance of an expanding lotus bud. His lower lip is as it were assuming the essence of a red lotus. His hands have palms that are red like a red lotus bud, bear the marks of a conch and a disc like the god Vishnu and possess excellent lines. His pair of feet is as tender as the fresh sprout of a desire-yielding tree, is adorned with an ensign, a chariot, a horse, an umbrella and a lotus (all) consisting of lines and is fit to be kissed by the host of crest-jewels of several thousands of kings. And here is his voice heard when weeping which is very deep like that of a drum.

37. While he was speaking thus, a man with a happy look, by name Mangalaka, to whom passage was given by the king's men who were standing at the door by moving aside hastily, bowed down to the

king at his feet and respectfully said, " My lord, you are to be congratulated upon your good fortune. Your enemies are annihilated. May you live long and vanquish the earth ! By your grace a son is born to this revered Sukanāsa also from his eldest Brahmin wife named Manorama as Kāma from Renuka. Having heard this, Your Majesty will decide (what to do) " Thereupon the king, on hearing these words resembling a shower of nectar and with his eyes dilated through joy, replied : ' Oh ! what a (wonderful) series of fortunate events ! This popular saying ' one calamity follows another and one piece of good fortune follows another ' is true. Fate has followed us both in exhibiting the same pleasures and pains in us in all ways, as I have been served by you who shared in my joys and sorrows by all means ' So saying the king himself snatched the upper garment of Sukanāsa as a reward, and ordered a very great reward (to be given) to the man. Then he got up as he was and followed by his retinue went to the palace of Sukanāsa and caused ' a double festivity to be arranged.

38. When the rites of the sixth day after birth had been finished and when the tenth day had been reached, the king made over to Bāhmanas cows and gold (coins) by the crore at an auspicious moment and just in keeping with the dream that he dreamt wherein he saw the full orb'd moon entering the lotus like face of his (son's) mother, he named his son as Cbandrapada, (i. e. whose

crest-jewel is the moon). On the following day S'ukanāsa also performed all the rites proper for a Brāhmaṇa and declared the name of his son as Vais'ampāyana which was approved of by the king and which was fit for a Brāhmaṇa. Gradually the childhood of Chandrāpīḍa, on whom were performed all the rites of a boy such as Chūḍākaraṇa, passed away.

39. In order to avert his being exceedingly addicted to play, Tārāpīḍa caused a Hall of Learning to be constructed outside the city along the river S'iprā. Its extent was only half a *koss*. It was surrounded by a very big circle of ramparts which being whitewashed resembled the peaks of the Himālayas. It was encircled by a deep round ditch constructed along the wall. It had very strong doors. It was accessible only by one door that was opened (when necessary). In a part of it were erected sections (or stables) for horses and for rows of carriages. It had underground a gymnasium, and its form resembled a celestial abode. The king made very great efforts to procure (the services of) professors of all sorts of knowledge.

40. Having placed him there as a lion's whelp in a cage, he handed over Chandrāpīḍa to the professors along with Vais'ampāyana on an auspicious day for receiving all the lore. He was forbidden to go out (from there). He was surrounded mostly by his professors and youths of noble families. He was not permitted any attachment

to all boyish games and his mind was not fixed on anything else. Getting up every day regularly the king, accompanied by Vilāsavatī and a few servants, used to call upon him at the place.

41. Chandrapīla, on his part, with an undivided mind being controlled in that way by the king, within a very short time mastered all the lore taught by the professors who manifested each his own skill and whose enthusiasm was increased by the fitness (of the pupil) As in a very pure jewel mirror, so all the arts were transferred to him who was very pure (in thought). For instance, he attained great skill in the following special arts as also in others : grammar ; Mīmāṃsā Śāstra ; logic ; jurisprudence ; politics ; gymnastics , all special weapons such as a bow, a disc, a shield, a sword, a lance, a javelin, an axe and and a mace ; the art of driving a chariot, riding elephants ; riding horses ; musical instruments such as the lute, the flute, the tabor, the cymbals and the pipe ; the science of dancing composed by Bharata and others, the special Gandharva-Veda fathered by Narada and others, knowledge of the auspicious signs of elephants ; the knowledge of the age of horses, the science of palmistry ; painting, surgery, the profession of making toys of clay and other things, engraving on wood or stone, all arts of gambling ; the science of perfume ; knowledge of the language of birds, astronomy ; test of jewels, the science of love, jugglery, dramas ;

connected narratives; poetry; Mahabhārata, mythology, history and Itanāyana, all the alphabet, the languages of all countries; all signs (of the hands, eye, etc. to convey one's meaning); mechanical skill; and metres.

42. Natural great strength that surprised all the people was clearly manifest in him as in Bhīma, even in his childhood, as he took physical exercise regularly. Excepting great strength Vais'ampāyana followed him equally in all other arts. Vais'ampāyana became a great friend of Chandrāpala, was the place of all his confidence and was as it were his second heart because they had played together in the dust (in their infancy) and had been brought up together. He was not able to stay alone without him even for a moment. Vais'ampāyana also did not remain separate from him even for a moment. When Chandrāpala was thus making himself acquainted with all the lore, youth began to manifest itself which made him doubly handsome. Like a servant who gets a proper moment (to approach his master), cupid approached him.

43. On a very auspicious day the king sent for the commander of his army, named Bakshaka, and sent him attended by a great number of horsemen and foot-soldiers, to bring back Chandrāpala in whom youth had thus gradually set in, who had finished the study of all arts and who was permitted to return home by his

preceptors. When he went to the Hall of Learning, he was announced by the door-keepers and on entering, he saluted (the prince) with his head the crest-jewel of which touched the ground and when asked by the prince, modestly sat on a seat proper for his position, as though he were in the king's presence. Waiting there only for a moment Balahakṛ approached Chandiāpāda and with due respect said to him - "O prince, His Majesty has ordered me (to say to you), 'My desires are fulfilled You have studied (all) the sciences You have learnt all the arts You have attained the highest proficiency in all the arts of weapons. You have been permitted to return from the Hall of Learning by all your professors May the eyes of the people that are eager to see you after a long time get their satisfaction! All the inmates of the harem are very greatly eager to see you This is the tenth year since you began to reside in the school You got an entrance there when you were six years old You have now grown to the sixteenth year thus calculated. So from today you come out (of the school), pay a visit to your mothers who are eager for your sight, pay respects to your preceptors and, being no longer under restraint, enjoy the pleasures of the kingdom and the dalliances of blooming youth as much as you please. Respect (other) kings Worship Brahmins Protect your subjects and make your relatives happy' Here stands at the door a horse named Indrajūḍha sent to you by His Majesty, who is the only jewel in the three

worlds and who equals the wind and Garuda in speed. This horse is, indeed sent to His Majesty by the king of the Parasikas thinking that it was a marvel in the three worlds, with the message that it had come up from the waters of the ocean, was not born from the womb (in the ordinary way) and that the excellent horse was secured by him as it was worthy of riding by His Majesty. On seeing him those who know the auspicious signs (of horses) informed (the king) saying, "Our lord, this horse is endowed with all those signs that Uchchaisravas is said to possess. Such a horse has never been born and will never be born." Let this horse, therefore, be favoured by mounting on his back. And these thousand princes, born of the families of the duly crowned kings, who are possessed of modesty, who are brave, handsome and who have studied the arts and who have a long and noble pedigree, have been sent for waiting on you and are waiting for you at the door on horseback, desirous of making an obeisance to you." When Balihaka ceased speaking with these words, Chandrapala, honouring the command of his father with a respectful bow and being desirous of going out of (the school), ordered him in a voice as deep as the roar of a newly formed cloud to bring Indrayudha inside. Then he saw the excellent horse Indrayudha who was made to enter just after (he gave) the order. On seeing him of a type not seen before, endowed with all good signs a sense of wonder touched the heart of Chandrapala though he was by nature

exceedingly imperturbable. It occurred to his mind then, "On account of its high spirit and its enormous strength this form (of the horse) seems to be animated by a deity. To tell the truth, it makes me hesitate in riding on its back. Surely, ordinary horses do not possess such features. For, even deities do occupy other bodies by reason of the curse of sages. For it is heard that formerly, magnanimous persons, whose prowess was obscured by the curses of sages, were roaming over this world assuming various forms. Surely this (horse) also must be some noble soul undergoing a curse. My heart as if tells me that it is divine."

44 Just when he was thinking in this way, he rose from his seat with a desire to mount him, and approaching the horse with his mind, addressed to him saying 'O noble horse, be you whoever you are I bow to you. This disrespect shown by me in riding you should be wholly pardoned. Even celestial beings, when not known (in their real character) have to undergo unmerited humiliation. As if understanding his meaning that Indrayudha as though calling upon (Chandrapada) to mount it, by frequently striking its right hoof on the ground, neighed in a way very charming. Thereupon Chandrapada, permitted as though to mount it by that sweet neighing mounted Indrayudha. When he mounted it, he looked upon all the three worlds as if (compassed in) a span merely, came out and threw a glance at his innumerable cavalry, the end of

which was not seen. Then the princes, who were introduced one by one after the name of each was taken by Balihaka, saluted him with their heads bent very low. Chandrāpala, too, honouring them all as they deserved and closely followed by Vaiśampāyana on horseback and being eulogised by the bards who were constantly and loudly repeating mostly auspicious songs in a sweet tone, with the words 'Be victorious and live (long)', set out towards his capital.

45 Having seen him, resembling Cupid who as though had found a body and had appeared (on the earth), reached the way to the city, all the people without an exception gave up all other work and became delighted like the white water lilies that bloom by the rise of the moon. And afterwards having heard that Chandrāpala was returning from the school after finishing (the study of) all the lore, women all over the city became curious to see him, hurriedly gave up their principal duties half done and went to the terraces of their mansions. In a moment the mansions seemed to contain women only, because they were thickly filled with young women. The (beauty of the) form of Chandrāpala entered the hearts of those women who were seeing him with their fixed eyes, dilated with curiosity, as though they were made of mirror or water or crystal. That moment very charming words addressed to each other fell from (the lips) of the women in whom the sentiment of love was manifest and they were full of jokes, full of an cross sport, jealous, ridiculous, malicious,

positive, loving and eager. Gradually Chandrāpīda came close to the royal palace, and on reaching the royal gate he descended from the horse.

46. Having descended from the horse taking the support of Vaiśaṃpāyana by placing his hand in his, he, to whom the way was being pointed out by Balahaka who was respectfully going in front of him, entered into the palace. There the way being pointed out to him by a number of door-keepers, who approached him in a hurry and made their obeisances, he saw his father sitting on a couch that was as white as the swans and on both sides of whom white chowries were ceaselessly waved by dancing girls. After the ejaculation of the door-keeper, viz., 'behold', his father, who said to him 'come along,' when he bowed down to him with his head bent very low and (hence) the crest-jewel in which was moving, who stretched forth his hands even from a distance, who slightly raised his body from the couch, who had his eyes full of tears of joy, and who sewed him as it were to himself or made him as though one with himself by means of the needles of horripilation (on his body), pressed him to his bosom who was bent with modesty. When he was released from the embrace of his father, Chandrāpīda sat on the bare ground by the seat at the feet of his father, pushing aside with the toes of his foot the shawl that was rolled into mass and hastily made into a seat by his betel-bearer with the words slowly uttered, 'take it away.' On a seat that was placed immediately near his,

Vaiśampayana, who was embraced by the king just as his own son, took his seat. After waiting for a while, the king dismissed him with the words, 'go, my dear child ! Salute respectfully your child-loving mother and make glad all your step-mothers who are very anxious to see you by visiting them according to their order of precedence ' Then he modestly got up and went to the harem, the way being pointed out to him by his royal attendants.

47 There he approached his mother, who was surrounded on all sides by the inmates of the harem numbering several hundreds who had covered their bodies with white garments, and saluted her. While she, having raised him up hastily, performed with her own hands the auspicious rites on his entrance, although she had servants standing by her side ready to do what she ordered, wished for many blessings for her son in her heart, which, being overwhelmed with affection, became liquid as it were and came out in the form of the drops of the milk flowing from her oozing breasts, and, having smelt him on the forehead, pressed him to her bosom for a long time. And afterwards she embraced Vaiśampayana in the same way, observing the same rites as was fitting (in the case of an intimate friend of the prince), sat down herself and made Chandiṇī to sit on her lap forcibly against his will, drawing him near when he was taking a seat on the bare ground out of modesty. And when Vaiśampayana sat on a chair hastily brought near by an attendant, Vāśavatī embraced Chandiṇī again and again and

frequently touching gently with the palm of her hand his forehead, chest and shoulders, said to him : " My darling, your father is really hard-hearted, since such a (beautiful) form, fit to be fondled by the three worlds, was by him made to undergo very great trouble for so long a time. How did you endure this restraint of your preceptors for such a long time ? Oh ! though you are a child, how great must be your firmness, as though you were full-grown ! How wonderful that you, though a child, have a heart void of the lightness due to feeling delight in childish pranks ! How great is your uncommon devotion towards elderly persons ! Just as you are seen endowed with all the lores by the grace of your father, in the same way I shall see you within a very short time possessed of worthy brides." So saying she kissed his cheeks when he smiled and hung down his head through abashment. Thus he did not remain there also for a very long time, but made all the (other) inner chambers in order full of joy by his presence. Then leaving the place he mounted Indrāyudha, who was standing at the royal gate, as before, and being followed by the (same) group of princes he went to see Śukanāsa.

48. Then on reaching the gate of the mansion of Śukanāsa the prince dismounted just to the outer courtyard, as he did when he entered his palace, although he was not forbidden (to enter on horseback) by the door-keepers who were stationed at the door and who ran hastily (to meet him). And keeping his horse

near the gate, he took support of Vaisāṃpāyana and entered the mansion of Sukanāsa, that looked like a second royal palace, as before, the way being pointed out to him by a number of his door-keepers who ran before him and who asked (other) servants to make way for him. On entering he, showing his modesty, saluted S'ukanāsa, who was sitting in the midst of several thousands of kings and who was like another father (to him), with his head bent very low. Sukanāsa affectionately embraced him closely along with Vaisāṃpāyana. When he was released from the embrace, the prince, lying aside the jewelled seat that was respectfully offered (to him), sat on the bare ground. After that Vaisāṃpāyana (followed him). When the prince took his seat, the whole circle of kings except Sukraṇṇa left their seats and resorted to the ground. Sitting silent only for a while, Sukanāsa, the joy of whose heart was indicated by his limbs that were thrilled with pleasure, addressed him (as follows).

49 "Dear Chandiāpala, His Majesty Tāpala has really obtained this day the fruit of the sovereignty of the world after a very long time, on seeing that you have grown up to man's estate and that you have mastered all the lore. Today all the blessings of elderly persons are fulfilled. Noble actions stored in numerous (former) births have to day borne fruit. To-day the family deities are pleased. Persons like you that cause the three worlds to marvel (at them) do not indeed come to be the sons

of those that have no store of merit. This your (tender) age is incompatible with your superhuman strength and your capacity to master all lore! How blessed are the subjects, of whom you, who are a match for Bharata and Bhagiratha, are born the protector! What meritorious deed was done by the earth that she has secured you as her husband! Accursed is the lot of Laxmi in that she being extremely fond of her obstinate resolve to remain on the chest of Vishnu, does not approach you in flesh and blood! By all means bear the burden of the earth with your arm along with your father, as the great Boar supported the earth on the jaws for crores of ages. So saying he himself honoured him with ornaments, dress, flowers, scented cosmetics and such other (articles), and dismissed him. When he was (thus) allowed to go, the prince got up, entered the harem, visited the mother of Vaisampayana named Manoramā, and, coming out, mounted Indrayudha (again) and repaired to the house that was already made for him by his father, that was as it were the reflection of the royal palace and where all the auspicious things necessary for entering a house (for the first time) were got ready. On going there he sat for a while on a bed placed in a beautiful pavilion and performed the rites of the day commencing with bath and ending with taking food, along with the (other) princes. He arranged for the stay of Indrayudha in his own bed-chamber itself in the middle (of the palace). Thus mostly with his account the day became advanced

50 In course of time when the revered sun that was a red lotus (as it were) used as an ear ornament by the lady, viz Western direction, repaired to the other world and when the evening time set in, Chandrapada went to the palace on foot, stood for a while near his father, visited Vilāsavati and returning to his palace slept on a bed variegated in colour by the lustre of many a gem

51. When the night broke into day, he got up and being permitted by his father, with his heart drawn by the curiosity for his first hunting expedition, he mounted Indrāyudha and went to the forest even before the sun had risen, surrounded by many horses, elephants and footmen Thoro he slew by thousands wild bears, lions, śarabhas, the yak deer and (other) deer of various species And on account of his great strength he caught alive other animals while they struggled When the sun advanced to the middle of the day, he returned to his home from the forest talking about the account of the hunting (all the while)

52 Having dismounted from the horse, he took a seat on a seat brought near hastily by his running servants, and laying down his coat of mail and taking off all the dress that he had put on and that was proper for riding, he took rest for a while, his fatigue being removed by the wind of the fan that was moved to and fro After taking rest, he went to the bath room inside which was placed a golden seat and which had in it a hundred

vessels made of gold, silver and jewels. Royal attendants headed by the chief door-keeper, the maids of Vīṭāsavatī led by Kulavardhanā and all the servants of the harem sent from there, having with them various ornaments kept in a box, garlands, fragrant cosmetics and his dress, —all sent by the king, waited before him who had taken his bath and had performed the worship of deities and who was sitting in the unguent chamber, and presented themselves to him in order. Having received from them those articles and having first applied with his own hands unguents to Vaiśampāyana's body, he anointed his body with cosmetics, gave away ornaments, clothes, unguents and flowers to those who were near him as each deserved and went to the dining-hall that was variegated, the thousands of vessels there being set with various jewels and that looked like the autumnal sky possessed of flashing stars

53. There seated on a doubled carpet, he took his food in the company of Vaiśampāyana who was sitting by his side and was engaged in describing his qualities and of the princes who were seated in places proper to them and whose desire to serve him was increased by his showing special favour when he said, 'this (dainty dish) should be served to this prince and that to the others' Having rinsed his mouth, he took a betel-roll, waited there for some time and then went towards Indrayudha. There without sitting down, he indulged in talk mostly consisting of a narration of the horse's

qualities, spread fodder himself before Indrayudha, his heart being taken away by his qualities, although there were servants standing by his side eagerly waiting for his orders, and setting out (from there) he went to his palace. He paid a visit to the king in the same way as before and returning passed the night away.

54 Next day early in the morning he saw coming towards him the chamberlain, named Kailāsa, who was in charge of the whole harem, who was highly liked by the king and who was being followed by a girl that was in her first stage of life and that came closely following his path. Having bowed down to him, he went near him and with his right hand placed on the ground respectfully said : "O prince, the great queen Vilasavati orders me (to say to you) : ' This girl, the daughter of the Kuluta king, named Patialekhā, was formerly, when she was only a young girl, brought along with (other) captives by the great king after subjugating the capital of the Kulutas, and was placed amongst the servants of the harem. She was upto this time fondled and brought up just like a daughter by me in whom affection (for her) was produced because she had no protector and was a princess. I have, therefore, sent her to you now thinking that she is quite fit to be the betel-box-bearer of yours. You should not look upon her in the same manner as you look upon your ordinary servants. As a young girl, she should be fondled ; but she should be prevented from (doing) rash acts as (you would prevent) your own mind. She

should be looked upon as a disciple. Like a friend, she should be admitted to all confidential matters. My heart is in her just as in my own daughter, as my affection (for her) has been growing long. My liking for her is very great. She deserves (only) such treatment (at your hands), as she is born of a line of kings of a noble pedigree. In only a few days she herself will surely please the prince by her (excellent) training. This message is sent to you simply because I have strong attachment for her, increased by a long (lapse of) time, and because you do not know her nature. You should by all means so endeavour that she will for a long time become a fit attendant of yours." When Kailasa ceased speaking with these words, Cbandiāpāda looked for a long time with unwinking eyes at Patralekhā who saluted him befitting her high birth, and saying 'I shall act up to my mother's words' dismissed the chamberlain.

55. Patralekhā, who was filled with devotion towards the prince by merely seeing him, thenceforward did not leave his side by day or by night, when he was asleep or when he was sitting, when he had got up or when he was moving about, or when he had gone to the palace, like his shadow. Cbandiāpāda also had great affection for her that grew every moment since the day of her visit. He showed greater favour to her every day. He regarded her in all confidential matters as not different from his own self.

56 Some days having elapsed in this way, the king, desirous of installing prince Chandrāpala, as heir-apparent, ordered the door-keepers to bring together all the paraphernalia. One day, S'ulnaśa, wishing the prince to become more disciplined still, although modesty was already deep-rooted in him, addressed to him at length when he had come to see him when the installation ceremony was at hand :

57. " Dear Chandrāpala, there is hardly any advice (necessary) in your case, as you know everything that is to be known and as you have studied all the sciences. But the darkness (i. e. aberrations) springing from youth is by its very nature very thick, as it cannot be pierced by the sun and as it cannot be removed by the blaze of large lamps. The intoxication of wealth is terrible in that it does not subside even in old age. The heat of the burning fever of conceit is very severe. The terrible infatuation caused by swallowing the poison of immodesty can never be removed by (the treatment of) herbs and charms. The swearing of dirt in the form of extreme attachment to pleasures can never be got rid of by bath or any other means of purity. Hence it is that you are addressed (by me) in detail. Being born with a silver spoon in the mouth, blooming youth, unequalled beauty and superhuman strength—all this is a long series of calamities. Even a single one out of these is the source of all immodest acts ; what then of their simultaneous presence ? Though the

care for culture, does not respect liberality, and does not think of the capacity to distinguish (merit from lack of it). She does not plant her foot firmly anywhere. As this fickle one blazes forth, so it emits, like the flame of a lamp, only deeds dark like lamp-black. I do not see anyone who was not closely embraced by her though she was not previously acquainted with him and who was not deceived. Kings are overpowered, when they are somehow by the power of destiny embraced by this vile woman of such a kind, and become the abode of all evil acts. For, their courtesy is washed away. Their heart is clouded ; their truthfulness is taken away, and their good qualities are expelled. Some kings, being allured by wealth and being oppressed by the influence of passion, become delirious. Like those that are at the point of death, they do not recognise even their relatives. Being short-sighted, they become puffed up with sins. And when they are in that stage, they become the target for hundreds of vices and do not know themselves even when they swerve from the right path.

59. Some other (kings) become objects of ridicule to all people, being deceived with praises by rogues who are clever in deceiving (others), who are intent on effecting their own ends, who represent even faults as merits, that is, who represent that gambling is a (mere) amusement, that fool-hardiness is really valour, and that to be self-willed is to assert god's sovereignty, and who themselves laugh at heart (at the gullibility of the kings).

Being full of the false pride of greatness, they do not bow down to their deities, they do not respectfully salute those who deserve it, they do not rise to receive their elders, they look upon the advice of elderly persons as the prattle due to the infirmities of old age, they are impatient of the advice of their councillors thinking that it is an insult to their understanding, they get angry with their well wishers. They will at all times welcome him, will bring him near, will think highly of him, will raise him to the position of a trusted person, who, with his hands folded day and night and doing nothing else, praises them as his presiding deity or who proclaims their greatness.

60 The system of government being mostly of this type and youth being greatly infatuated, let your endeavours, O prince, be such that you will not be laughed at by the people, that you will not be taunted by your friends, that you will not be jeered at by voluptuaries, that you may not be torn to pieces by the wolfish servants, that you may not be seduced by young women, that you will not be intoxicated by cupid, led astray by objects of sense, dragged forcibly by passion and led away by pleasure. Granted that you are by nature firm minded and that you are well trained by your father with great care, wealth intoxicates him alone who is fickle-minded and uncollected, still my delight at the qualities you possess has prompted me to

speak thus It is this that I want to speak to you again
 and again, viz this naughty goddess of wealth crushes
 a man, notwithstanding his learning firm mindedness
 and nobility of birth By all means you should enjoy the
 auspicious ceremony of your being installed as a
 Yuvarāja, performed by your father Bear the yoke (of
 the kingdom) coming to you hereditarily and borne
 by your forefathers Bend down the heads of your
 enemies Raise your relatives to a high position This
 is the time for you to make your prowess felt (by your
 enemies). For a king of deep rooted prowess has his
 commands obeyed, like (a sage) who sees (by his inspired
 eye) what is passing in the three worlds and whose word
 comes out to be true Saying this much he stopped

61 When Suknāsa stopped speaking, Chandrapīla,
 like one washed rendered more prominent, cleansed,
 bathed, besmeared (with sandal), rubbed out, decorated
 and illumined as it were by those pure words of advice,
 stood there for some time with a pleased heart and then
 repaired to his own home

62 Then after the lapse of a few days the king
 himself raised up the auspicious vessel (over Chandrapīla's
 head) and, accompanied by Sukanāsa and
 surrounded by several thousands of kings, sprinkled
 over his son whose all auspicious rites of coronation
 were accomplished by the family priest on an auspicious
 day, water that was brought from all the holy places,
 from all rivers and from all seas, that was endowed

with all medical herbs, all fruits, all kinds of earth, and all (kinds of) jewels, and that was purified by *mantras* and mixed with the water of the tears of joy. Royal glory passed on the very moment to him whose body was wet with the water of coronation, though it did not leave Tarāpida, like a creeper that, though not giving up its original tree, goes over to another tree. Threaster Chandiapida, whose form was besmeared from the feet (upwards) with sandal-paste by Vilasavati, whose heart melted with affection and who was surrounded by all the inmates of the harem, with her own hands, and who had put on a pair of silk-garments as white as the moon, and before whom the march forward was begun by his father himself who in that moment took the cane-staff (in his hand), approached the assembly-hall and ascended the throne that was made of gold.

63. After his occupying the throne for some time and honouring all the princes (assembled) as they deserved, the drum, indicative of the march (of the prince) for the conquest of the quarters, produced a deep sound. That sound, that was heard by the guardians of the quarters who were terror struck (at it), moved to all the three worlds. Then on bearing the sound of the drum, Chandiapida, for whom the word 'victory' was proclaimed every where saying 'conquer I be victorious !', got up from the throne together with the glory of his enemies', and being followed by thousands of kings who hastily got up from all sides set out from the assembly-hall.

64. Having come out (of the assembly-hall) he mounted a she-elephant, occupied by Patralekha who mounted it first, and began his journey, the sun being warded off by an umbrella. After coming out he, being howed down to by multitudes of kings whose thousands of elephants moved hastily and whose names were pronounced by the commander who was ordered (by Tarāpala) and whose front part was occupied by Indrajudha, first of all gradually started towards the direction belonging to Indra (i. e. the East). When he started, Vaisampayana, who performed all the auspicious rites for departure, who was followed by a great multitude of army and by groups of kings, over whom a white umbrella was held and hence looking like a second prince, came near him from his own house. Having come there he stood by his side, as the moon stands by the side of the sun. Afterwards, on hearing that the prince had gone by a particular way, the earth at once began to tremble with the weight of the running forces. From the great noise that must have pervaded the other world also, it appeared that it was the time for the final dissolution of the world.

65. Then on looking at the immense army Vaisampayana was struck with wonder and casting his eyes on all sides, said to Chandīpala: "What has not been conquered by His Majesty Tarāpala that you, O Prince, are going to conquer? What quarters has he not subdued that you are going to subdue? What forts has he not

secured that you are about to secure ? What other islands has he not made his own that you intend to bring under your control ? What jewels has he not obtained that you are going to obtain ? And what kings have not bowed down to you ? Who have not folded their hands, that were charming like a bud of a tender lotus, on their heads in doing homage (to you) ? What (kings) have not made the floors of your assembly glossy with their foreheads on which gold leaves were tied ? Who have not rubbed their crest-jewels on your foot-stool ? What kings have not taken up the canes ? What kings have not lifted up the chownies ? What kings have not uttered the words 'be victorious' ? The crocodiles on the crown-plate of what kings have not drunk like water the lines of bright rays proceeding from the nails of your feet ? For, behold ! In whatever direction I cast my eye, it emits (i. e. meets) armies as if it were Patala ; it produces them as does the earth ; it vomits them as if it were all directions ; it rains them as if it were the sky ; it creates them as though it were daylight (that produces the activities of all creatures).

66. While he was speaking in this way, the prince arrived at the camp where many arches were erected. Alighting there he performed all actions like a king. Bringing together all the vassal kings and ministers and diverting himself with various stories (with them), he passed the whole day unhappily, his mind being troubled with the uneasiness caused by sorrow due to the recent separation from his father. After passing the day he

passed the night also for the most part being awake as he did not get very sound sleep, engaged as he was in conversation sometimes about his father, sometimes regarding his mother and at intervals affecting S'ukanasa, with Vaisampayana who lay on a bed not far from his own bed and with Patralektā who was sleeping near him on the other side on a carpet placed on the ground. Then getting up early in the morning he set out continuously marching in the same way (as he did on the previous day) with a multitude of army that increased at every march, disabling the earth, making the mountains tremble, making the rivers filled up (with dust), emptying the lakes, reducing to powder the forests, levelling uneven spots, destroying forts, filling up cavities, and sinking pits in plains. And gradually he roamed over the earth making the whole water of the seas reddish by the dust (raised) by his army, wandering at his own free will, bending down the haughty, giving courage to those who were afraid, protecting those who submitted to him, uprooting voluptuaries, destroying those who disturbed the smooth working of the machinery of society, performing coronation ceremony of princes at various places, acquiring best articles, accepting presents, receiving taxes, laying down local regulations, establishing his monuments (of his victories), making charitable works, causing his edicts to be written, worshipping Brahmins, paying homage to sages, protecting the hermitages, winning the love of people, displaying his

pro prowess, making his power felt, gathering fame, extending his virtues, winning renown for his good deeds, instigating manhood and devastating the forests on the shores. First he conquered the East, then the South that is adorned by Triamku, then the West marked by Varuna, and then the North that is variegated with the *Saptarshi* constellations. He roamed over the whole sphere of the earth measured by the ditch, viz. the circular pond of the four oceans, all the islands in which were subdued by him in three years. Then in course of time he vanquished the whole world circumambulating the earth and once during his march he conquered and subjugated Suvainapura, the abode of mountaineers called Hemajata who used to wander about the mountain Kailasa, that was not very far from the eastern ocean. There he stayed for some days for giving rest to his army that was fatigued by its travelling over the whole earth

67. One day when he was putting up there, he mounted lodrayudha and went for hunting. While going through the forest he came to see by chance a pair of Kinnaras that was coming down from the summit of a mountain. His curiosity being raised as he had never before seen them, he longed to seize them and, taking his horse near them with care, approached them. Then setting out alone with Indrayudha whose speed was doubled by constant spurring he followed that flying pair that was made to run by fright caused by not having seen human beings before, to a very far

distance from his army. With his mind solely bent on great speed thinking, 'here I catch them, here do I seize them,' he traversed in a moment a distance of fifteen yojanas from that place as if it were a mere step, without a companion on account of the high speed of the horse. That pair of Kinnaras pursued by him ascended the high summit of the mountain which came in the way, while he was still looking at them.

68. When it climbed up (the high peak), Chandrāpīḍa slowly turned aside his eye that followed them, reined in his horse as his further progress was obstructed by the rocks on the peak of the mountain, looked at himself and at Indrāyudha whose body was wet with perspiration that was caused by the fatigue at that time, and pondering for a while and laughing to himself, began to think: "Why have I, like a child, troubled myself vainly? What does it matter, if I caught this pair of Kinnaras or did not catch? What would happen if it is caught, what if it is not caught? Oh! it is an exhibition of my foolishness. What a fondness have I for doing anything trifling? What a love for useless efforts! What an attachment for foolish actions? The undertaking (of the conquest of quarters) that I was about to finish, and that would be productive of good results is made fruitless (as I am myself lost). The work (of winning fame) which every one must try to secure and which was begun has (now) come to nothing. The work (of doing good) to my friends

that was in the process of being accomplished, has not been accomplished. I started on (the path of) the duty of kings, but I did not carry it to the end. I began a weighty undertaking but I did not finish it. Efforts in doing what an ambitious conqueror does have not been accomplished. From what cause have I, like one possessed (by a ghost), having left off my retinue, come to this far-off land? And why have I followed that pair of Kinnaras for nothing? When I reflect in this way, to tell the truth, my very soul makes me laugh (at myself) as if it were another (person laughing at me). I do not know by what distance my army that follows me is separated from this place? For Indriyudha of high speed goes over a very great distance in the twinkling of an eye. And while coming (here) on account of the speed of the horse and as I had fixed my gaze on the Kinnaras, I did not mark the path in the forest that is dense on account of hundreds of thick trees, a number of branches, thickets and creepers, and the ground of which is covered with incessantly falling dry leaves, so that I may turn back and reach the place. Besides, I find no man in this part even after careful search, who will point out to me the way leading to Suvānapura. I have, however, heard many times told that the north of Suvānapura is the boundary line of the countries of the earth; beyond that is a tenantless forest; and crossing it again is the Kailāsa mountain. This is then the Kailāsa mountain. I should, therefore, now

turn back and observing the proper track myself alone I should proceed following the southern direction alone. For, surely a man must in his own person reap the fruits of his own faults" Having resolved thus, he turned his horse drawing in the reins with his left hand.

69 After having turned the horse he again began to think ; "This venerable sun is now adorning the middle (of the sky), like a gem in the girdle of (the lady) the Glory of the day. This Indrāyudha is, moreover, fatigued. I shall, therefore, supply him with a few mouthfuls of the soft blades of Durvā grass, shall make him free from fatigue by giving him bath and water to drink at some lake, or a mountain spring or a river, shall myself drink water and taking rest for some time under the shade of some tree shall proceed further." Thinking in this way and casting his eyes this way and that way very often with a desire to find out water, he saw, while wandering, a path made wet with mud raised by the feet of a large herd of wild elephants wandering on a mountain. Suspecting that there was a reservoir of water (near by), he turned him in the opposite direction and, proceeding some distance at the foot of the Kailāsa where bamboos grow in the midst of thickets of reeds, he saw a very long thicket of trees that clustered together like the darkness of the night of the second fortnight (of a month) on the north-east direction of the Kailāsa mountain. He entered it as if embraced by the breeze charged with drops of water that came from the front

side and the touch of which was like that of sandal-paste, and as if invited by the cries of swans that were charming to the ear. And entering into the midst of the thicket of trees he saw a very beautiful lake, Achchhoda by name, that was as it were the jewelled mirror of the lady, viz Glory of the three worlds, that was as though the underground crystal chamber of the queen, the earth, that was as it were the path by which the seas escaped, and that was a delight to the eyes.

70 His fatigue having disappeared by the mere sight (of the lake), he thought to himself on seeing (it) thus : ' " Oh ! although the pursuit of the couple of Kinnaras was of no avail, still it has become fruitful in that I have come across this lake. The fruit (i.e. the purpose), be-all and end-all in the case of the two eyes, viz seeing what is worthy of being seen, has been completely accomplished to day. I have seen the furthest limit of things beautiful. I have seen the highest limit of delightful things. I have reached the utmost limit of captivating objects. I have actually seen the highest pitch of things that cause pleasure, and I have reached the farthest limit of beautiful things. Having created the water of this lake, Brahmā, who produced nectar, has rendered his own creation as it were superfluous. This also is really capable of giving delight to all the senses like nectar and causes pleasure to the eye on account of its extreme purity. It brings pleasure to the sense of touch on account of its coldness. It gratifies

the nose on account of its (emitting) the perfume of the lotuses. It gives delight to the ear on account of its resounding with the cackling of geese. It gives pleasure to the tongue by reason of its sweetness. Surely the god S'iva does not give up his fondness to dwell on the Kailāsa mountain on account of his eagerness for seeing this lake alone ! Really it is not proper that god Vishnu entertains a longing for lying on the water (of the sea), since he sleeps on the ocean, the water of which is disagreeable on account of its salt taste, leaving aside the water of this lake that is fragrant like nectar ! Surely this lake had not been in existence in bygone ages since the earth, being frightened by the stroke of the nose of the great Boar at the time of the universal destruction, entered, into the ocean, all the waters of which were meant for his mouthful by the sage Agastya. Otherwise, if the earth had been plunged into this great lake whose waters are as deep as many Pātalas, then what of one, it would not have been reached by even thousands of big boars. And surely having frequently taken up a little water from this very lake, the clouds at the time of universal destruction, which had darkened the ten quarters by the cloudy day at the time of Pralaya, flood other worlds at the time of the great deluge. And I think that the universe which at first was full of water and in the form of the egg of Brahman has formed into a mass and remained in the guise of a lake. "

71. While thinking in this way, he reached the right bank of the lake and there alighted from his horse. After descending, he took off the saddle of Indrāyudha. He then led him to the lake after he had first rolled on the ground and then stood up and had taken a few mouthfuls of grass. Then having brought him out (of the water) when he drank water and bathed in it at his pleasure, he tied him by his foot to the principal branch of a tree that was near, by the golden chain made of the band he carried in hand, after removing his bridle. He then put before him some mouthfuls of the shoots of Dūrvā grass growing on the bank of the lake and that were cut off by a dagger, and then himself entered into the water. Therein washing his hands and feet he partook of a meal consisting of water like the Chātaka bird, enjoyed pieces of lotus-fibres like the Chakravāṭa bird, touched the lotuses by the tips of his fingers like the moon (who touches them) by the ends of her rays, hailed with joy the breezes wafted from the ripples of the lake as does a serpent, placed on the chest the upper garment in the form of the leaf of a lotus-plant like one suffering from the strokes of the arrows of cupid, adorned his hand with a lotus, wet with the spray like a wild elephant, and then came out of the water of the lake. Then having spread a bed on a slab of stone surrounded by a bower of creepers with leaves of lotus-plants that were cool because they were plucked very

recently and having placed below his head (as a pillow) his upper garment rolled into a heap, he sat down (on it). After taking rest for a while he heard a superhuman sound of music proceeding from the northern region of the bank of the lake, that was agreeable to the ear, that was blended with sound of the strings of a lute and that was first heard by Indradyutha who left off (eating) the mouthful of grass, whose ears were motionless, who turned his face in that direction and who had raised his neck. On hearing it a curiosity was produced in him as to how there was the possibility of the sound of music in that region in which no human being could enter, and so he got up from the bed of lotus leaves and cast his eye in the direction indicated by the production of the music. On account of the great distance of the place he could not see anything although he exerted his eyes to the utmost (to find it out). He could hear the same ceaseless sound of music alone. On account of curiosity he made up his mind to go, from the desire of knowing the source of music, saddled Indradyutha and mounted him, was instructed as regards the path (to follow) by wild deer that had started before him (in the direction of the music), although they were not requested by him (to do so) as music was dear to them, and started towards the music along the grove lying to the western side of the bank of the lake.

72. Some time after, being hailed with joy by the holy and delightful breezes of the Ku'asa mountain, that

blew on his face, he went to the region and saw a tenantless holy sanctuary of God S'iva that was surrounded on all sides by trees that were as green as emerald and that was built on the ground lying at the foot of the hill called Chandraprabha which itself lay at the foot of the Kailasa mountain to the western bank of the lake and which illumined that region by its brilliance as pure as moonlight. Then with his body rendered white by the pollen inside the flowers of Ketaki plants, that was thrown up by the wind and that fell down here and there, he, who was as if forcibly made to accept the view of (smearing his body with) holy ashes for the sake of seeing Lord S'iva and who was as if encircled by the merit caused by his entering the temple, entered it and saw (the idol of) God S'iva, having four faces, set up under a small hall of crystal resting on four pillars, who was worshipped with lotuses from the tips of which that were very wet, drops of water were falling and that were recently plucked, whose feet were bowed down to by all the three worlds and who was an object of worship to moveables and immoveables.

73. There he saw a girl who was sitting in front resting on the idol (of S'iva) that lay to the southern side, in the posture called Brahmāsana. She was quite pure, free from attachment, free from egotism and free from jealousy. She had a superhuman form. Although her exact age could not be definitely ascertained on account of her being celestial, she, still, appeared to be

a little less than eighteen years old. And she had taken the vow of a devotee of Śiva. Then dismounting from his horse and tying it to the branch of a tree, he approached (the idol of) God Śiva, made his obeisance to it with devotion, and again looked at that celestial damsel with an eye the eyelashes of which did not wink and which was directed at her steadfastly. On account of her superb beauty, brightness and calmness he was surprised and it occurred to him: "Oh! how do various events, that come when they are least expected, befall creatures in this world! For instance, when I was pursuing uselessly, without any set purpose, that couple of the Kionaras in my hunting expedition, I came across this very charming region of the earth that is inaccessible to men and that is fit to be frequented only by celestial beings. It is here that I saw this lake that attracts the heart and whose waters are used for bathing by the Siddhas (semi-divine beings), when I was in search of water. (It is here that) I heard the heavenly music while I was resting upon the bank of that (lake). (And again it is here that) I have seen this celestial damsel whose sight is rare to men, while tracing that (song), I have no misgiving as to her being heavenly. Her very form makes one infer that she is superhuman being. How can there be the existence of such varieties of musical notes in the world of mortals? So, before she goes beyond the range of my sight or ascends the summit of the Kailasa mountain or flies up to the sky, I shall at once approach her

place. In a short time her baggiog-vessel was filled with fruits that fell of their own accord. Returning she urged Chandrāpīḍa to eat the fruits. It then occurred to him : " There is really nothing inaccessible to austerities. What is more wonderful than this that even plants, although they have no consciousness, yield to this holy maiden fruits as if they were animate beings and thus confer upon themselves a benefit ! We have seen this wonderful sight that was never seen before." Being thus still more surprised he got up from there, brought Indrāyudha to that very place, tied him not far away (from there) after removing his saddle, performed the act of bathing in the water of a spring, enjoyed the fruits that were as sweet as nectar, drank water from the spring that was cold as ice and having sipped water remained in a retired spot so long as the maiden also partook of the food consisting of water, fruits and roots.

75. Chandrāpīḍa approached her noiselessly when she had finished her meals, had performed certain acts suited to the evening time and had taken a seat fearlessly on a stone-slab, sat down not at a great distance (from her), remained silent for a while and then respectfully said to her : ' O venerable lady, levity which is natural to mankind, being pressed by curiosity which is encouraged by securing your favour, incites me to the act of questioning you forcibly against my will. For, even the slightest favour of one's master produces boldness in one who is not steady by nature. Even a short period of

time passed in remaining in the same spot breeds familiarity. Even the slightest acceptance of homage causes affection to grow. If, therefore, it be not extremely painful, I wish to be favoured with a narrative (of your life). Really I have got a very great curiosity in this respect since I saw you. Which of the gods' or sages' or Gandharvas' or celestial damsels' families was favoured by your ladyship with your birth? And why have you taken this vow in this young age that is tender like a lotus? This your age, your austerities, your form and your surprising loveliness! How irreconcilable are these with your restraint of the senses? That appears to me as strange. For what reason are you dwelling alone in this forest that is without human beings leaving aside beautiful hermitages that are as charming as heaven and that are thronged with many Siddhas and Śāhysas? It is really a wonderful way that this body that is composed of those well-known five elements possesses such fairness. This is neither heard nor seen before by us elsewhere. Please remove our curiosity. Let your ladyship acquaint us with everything." When she was thus addressed, she stood silent for a moment thinking within herself about something and heaving a sigh began to weep silently with her eyes closed (*i. e.* filled up) with very big tears, which came out as if taking with them the internal purity of her heart, as if showering the serenity of her senses, as if dropping down the fluid essence of her austerities, as if making the whiteness of her eyes fall

and ask her all this, saying, ' Who are you ? What is your name ? Why have you accepted this vow in your youth ? This is a vast tract of wonders ' Resolving thus he sat resting on one of the pillars in that very crystal-hall and lay waiting for the time when her song would come to an end.

74. Then the girl, whose lute became silent when the music stopped, got up (from there), made a *pradakshinā*, bowed down to God Śiva and then turning round said to Chandiāpāda encouraging him by her sight which was naturally white, as if touching him with merit, as if bathing him with holy waters, as if purifying him with austerities, as if making him pure, as if conferring the gift of hoors upon him and as if leading him to purity : " Welcome to the guest. How is it that your noble self has come to this place ? Please get up, come along with me and enjoy the hospitality due to a guest." Thinking himself favoured by her simply addressing him thus, he, who was thus addressed by her, got up, made an obeisance (to Śiva) with devotion, said to her, ' Revered lady, as you desire,' and showing (great) humility, followed her like a disciple when she was going; and while going he deliberated : ' I am glad to the first place that she has not disappeared so soon of me. Curiosity has really entered my heart with the object of asking her a question so much as her conduct, which is excessively polite, is seen to be noble although she possesses a form which, being celestial, is difficult to be seen

even by men of austerities, therefore I think she will surely narrate her own account when requested by me.' Thinking thus, he, after going a hundred steps or so, beheld a cave, the front part of which was rendered dark by Tamāla trees which, growing thickly, made it appear to be night time even when it was day, which contained a begging-bowl of conch shell carved with a chisel, that (bowl) was like the disc of the moon, and in which there was a vessel made of gourd for holding ashes. Taking a seat on a slab of stone at its entrance, he said to the damsel who had placed her lute on the pillow of her bed made of barks and who then had approached him taking water for honouring him brought from a spring in a vessel made of leaves: "Enough of great constraint; away with this great favour! O revered lady, be pleased. Leave aside this great respect. Your very sight that destroys all sins like the prayer for *aghamarshana* is quite sufficient for purifying (others). Please take a seat." Being pressed by her he modestly accepted all the honour that is paid to a guest with his head bent very low. When asked by her who had taken a seat on another stone after receiving him hospitably and keeping quiet for some time, he told her everything in order beginning from his conquest of the quarters till his arrival there while pursuing the couple of Kinnaras. After making herself acquainted with the whole narration that girl got up from there with the begging-bowl and walked about at the foot of the trees of the sacred

three worlds and as his prowess was increased by god Indra by the application to him of the title 'friend.' Not very far from here just to the north of this Bhāratavarsha he had for an abode a mountain range named Hemakūṭa in the country called Kimpurusha. There dwelt several hundreds of thousands of Gandharvas protected by his pair of arms. He himself constructed this very charming grove named Chaitraratha; he caused to dig this very extensive lake called Aśchbhoda. This idol of God Śiva was fashioned (by him). While the son of Arishtā, the eldest of the six brothers Tumburu and others, named Hamsa, who became a well-known Gandharva in the world and who was installed (on the throne) by the Gandharva king Chaitraratha himself in the second family of the Gandharvas, obtained the throne while yet a boy. He also, who had a countless army of Gandharvas as his retinue, had the same mountain as his abode. Now as to the family of the Apsaras born of the rays of the moon, in it was born a girl whose complexion was as pure as the rays of the moon and (hence) called Gauṇī, as if she were a second Pārvaṭī, charming to the eyes of the three worlds and fashioned as if with the entire grace of all the digits of the moon, which flowed along with her number of rays. Hamsa, the overlord in the second Gandharva family, wooed her, as the Milky Ocean makes the Gauges his wife. She too, being united with Hamsa like Ratī with the god of love or like a lotus-plant with

the autumnal season, felt immense joy engendered by such a worthy union, and became the mistress of the whole harem.

78. To these two noble souls as described above I was the only daughter born solely for the purpose of suffering grief being so ill-omened and the abode of thousands of miseries. My father, however, greeted my birth with a great festival surpassing (the festival for) the birth of a son, as he had no child (till that time). On the tenth day after performing all the ceremonies as required he gave me the significant name Mahāśvetā (one who is extremely fair). I then passed my childhood, that was charming because it was ignorant of the troubles of sorrow, in the home of my father, talking sweetly but indistinctly being a child and passing from lap to lap of the Gandharvas, like a lute. In course of time fresh youth made its appearance in my body, as the month of Chaitra (makes its appearance) in spring, as fresh sprouts appear in the month of Chaitra, as a flower in a fresh sprout, as a bee in a flower and as an ardent passion in a bee.

79. Once during the days of the month of Chaitra that gave delight to the hearts of all mortals I went to this lake Aechhboda, whose beauty extended (all over) on account of the month of Chaitra, for bathing along with my mother. Here saluting the images of God Śiva in the company of Bhṛīgoḥ and Riti, carved by Goddess

Parvati on the stones on the banks of Achchhoda when she had come there for a bath, I roamed to and fro along with my friends, with my heart drawn by the desire of seeing a very charming and cool spot, saying, 'Here is a charming hower of creepers ! This is a mango tree with thick flowers ! This avenue of sandal wood trees is cool ! This swing of creepers is charming ! How very pleasant is the foot of the trees on the bank !'

80 Then in a certain place I smelt the fragrance of flowers that was quickly brought by forest breezes that was not smelt before and that was not fit for the mortal world. I became curious to ascertain its source and I half shut my eyes being drawn by that perfume of flowers like a (female) bee I then, restless through curiosity, having gone a few steps, drew the kalahamsas on the lake after them by the jingling of the anklets inlaid with jewels that resounded more and more, and saw a very handsome young sage come for bathing. He was as if Spring (the friend of cupid) practising penance, distressed by his grief for Cupid who was made a fuel to the fire of his eye by Siva. His buttocks were encircled by the girdle made of Munja grass. He was as if the ornament of the vow of celibacy. He was as if the youth of righteousness. He was as if the grace of the Goddess of Learning. He was as though the chosen lord of all lores. He was as if the rendezvous of all the Vedas. And he was accompanied by another young

sage worthy of himself, who was his equal in age and who was gathering flowers for the worship of gods

81. Then I saw a cluster of flowers, not seen by me before, turned into an ear ornament by him, which was as if the bright smile of the splendour of the woodland rejoicing at the sight of spring, which resembled the cluster of the constellation of Pleiads and which was oozing drops of nectar. Ascertaining to myself that its perfume really vanquished the fragrance of all other flowers, I began to think as I was looking at the young sage. "Oh, how wonderfully inexhaustible is the dexterity of the means for creating the highest perfection of beauty on the part of the creator, since he, after creating Cupid whose perfection of beauty was most wonderful in the three worlds, produced the second Cupid under the disguise of a sage, whose perfection of form surpasses even that of Cupid ! And I think that when the creator produced the disc of the moon which gives delight to the eyes of the whole world, he was but first practising to gain the skill for producing the form (of the face) of this (young sage) Or else, what possibly may be the object of creating similar things ?" Just when I was thinking thus, the flower-weaponed god (Cupid), that never stops to reflect over the merits and demerits that distinguish (a man), that firmly adhered to beauty alone and that was easily accessible to blooming youth, made me enthralled, as the intoxication

due to the honey in flowers makes the female bee (enthralled).

82. I looked at him for a very long time as if drinking him longingly with the right eye that forgot its winking; as if soliciting him for something, as if saying to him 'I am in your hands'; as if offering my heart to him; as if entering into him with all my heart; as if longing to be identical with him; as if casting myself on his mercy, saying 'Save me who am overpowered by Cupid', as if showing myself to be a suppliant asking 'Give me room in your heart'; although knowing 'Alas! alas! what have I begun that is improper, extremely shameful, and unworthy of a maiden born of a good family', still not master of my senses; as if paralysed, as if I were a picture, as if carved (like a statue), as if pinned down, as if held (by somebody), as if fainted and all whose limbs were motionless on account of stupefaction that manifested itself at that very moment. (I looked at him long) on account of (some feeling) that was learnt by me without anybody's instructing me, that cannot be described and that can be known only by being felt. It cannot be definitely ascertained whether I was instructed to do (the unmaidenly act of looking long at him) by the perfection of his form, by my mind or by Cupid, or by fresh youth or by affection or in some other way. I myself do not know how it came to pass. I with great difficulty restrained my soul that had given up all

efforts, when I was as if lifted up and carried near him by my senses, when I was as if drawn before him by my heart, and when I was as if driven from behind by the Cupid.

83. Then it occurred to me: 'What an improper act is being done by this vile Cupid in surrendering me to this person whose heart is tranquil and who has given up all contact with the pleasures of love!' In this way the heart of women is indeed very foolish, since it is not able to consider the suitability of the object of their love. What a great incongruity is there between this very brilliant abode of lustre and austerities, and the throbbings of love that are welcomed by ordinary people! Surely he laughs in his heart at me who am thus mocked by Cupid. It is a wonder that although knowing this I cannot restrain my feeling. Other girls also, giving up the sense of shame, have gone of their own accord to their lords. There are other women also who were maddened by this naughty Cupid. But not as I, who am alone, am now (maddened). How in this one moment has my heart been perplexed by the sight of this (splendid) form and made not master of itself. For it is time (for knowing one's object of love) and the good qualities (of the object of love) that by all means make Cupid invincible. It is better for me to leave this place, while I have yet my sense and while he has not clearly observed my folly in betraying the evil workings of love. Perhaps he, being provoked by the sight of the effects of

love that are disliked by him, may pronounce a curse on me. For the disposition of sages is such that they are easily provoked.' With this resolve I became impatient to go away (from the place), and considering that this class (of sages) is fit to be honoured by all men I made an obeisance to him to which my sight was not drawn off his face.

84. When I had bowed to him, as the commands of the mind-born are irresistible, on account of the power of the month of Chaitra to inspire the intoxication of love, on account of the extreme loveliness of that region, because fresh youth abounds in many immodest acts, on account of the fickle nature of the organs of sense, because it is hard to resist the longings for objects of sense, on account of the unsteadiness of feelings, and because all the various incidents (that afterwards happened) were destined to happen in those various ways, in short on account of the cruelty of my ill-luck and because it was ordained (by God) that I should suffer the torment that I am now undergoing, Cupid made him also waver, whose steadiness of mind was destroyed by the sight of my feelings, as the wind does a lamp. Then he too had hair standing on end, as if going out to welcome Madana that had recently come. Sighs went forward, as if instructing his mind that had started towards me as regards the path (leading to me). The rosary of beads in his hand, held shakingly, quivered as if afraid of the violation of the vow (of celibacy). By that extremely

manifest feeling of his, my passion of love was doubled and at the moment I experienced an indescribable state of mind which cannot be adequately narrated, and I reflected thus 'Cupid alone instructs in graceful movements. Otherwise, how can this person, whose mind is not conversant with such incidents (of worldly life) charming on account their being connected with various sentiments, have this (way of) glancing which has not studied the movements of the eye, which pours forth the stream of love's sweetness as it were, which showers nectar as it were, as if half-closed through intoxication, as if slow with weariness, as if heavy with sleep, which was roaming about floating and languid with the weight of joy, and which was bright with tremulous eyebrows. And how could he have this great skill, as the heart's secret longing is told by the eye alone without a word ?

85 When I got an opportunity I approached the other young sage who was his companion and requested him with a bow, saying, 'Revered sir, what is his name ? Of what sage is he the son ? Of what tree is the cluster of flowers made by him into an ear-ornament ? It really produces a great curiosity in my mind as its perfume has spread all round, its sweetness being unparalleled and its being not smelt before' While he said to me with a little smile, "Gentle girl, why should you ask me thus ? If you, however, have a curiosity, I shall tell you. Please hear.

86 There was once a great sage dwelling in heaven by name S'vetaketu whose fame was renowned in all the three worlds who practised very great austerities and whose feet were adored by gods and demons, as also by the multitude of Siddhas. He possessed a form that was beautiful in all the three worlds, that gave delight to the hearts of women in heaven as also in the worlds of demons, and that surpassed the beauty of Nalalubar (the son of Kubera). Once he entered the celestial Ganges for plucking lotuses for the worship of gods Goddess Laxmi who was always present in beds of lotuses and who was sitting on a white expanded lotus with a thousand petals, then beheld him when he was entering (the river). While looking at him her mind was disturbed by Love. When she made that white lotus into a seat, her desire for love union with him was gratified by merely looking at him, and she gave birth to a son from him. Then taking him on her lap she said to S'vetaketu, 'Sir, take this boy, he is your son' and gave him in his charge. He too performed all the ceremonies proper for a child and called him by the name Pundarika as he was born in a white lotus. He then invested him with the sacred thread and made him the master of all lore. This is that (Pundarika).

87 This is a cluster of flowers of that tree called Parijata that came out from the Milky Ocean when it was being churned by gods and demons. I shall

relate to you also how it came to have a place on his ear which is against his vow (of celibacy) While he was going from heaven along the Nandan wood today along with me in order to worship god S'iva residing in Kailasa as it was the fourteenth day (of the dark half of this month) the nymph of the Nandan wood came forth with a spray of Pārijāta flowers (in her hand) and addressed to him with a bow, ' Sir, this (spray) is really a fitting ornament for this form of yours that gladdens the eye of all the three worlds Let it be placed on the top of your ear. Let the birth of Pārijāta be fruitful ' He, whose eyes were bent down in modesty at the words of praise about his own form, was about to proceed without at all minding her who was addressing him thus But on seeing her follow him, I said to him, ' Friend, what harm is there ? Please comply with her request,' and I placed it forcibly on his ear as an ornament against his will I have now told you fully everything about who he is, whose (son) he is, where this (spray) comes from and how it came to be placed on the top of his ear.

88 When he was speaking thus, the young sage who smiled a little, said to me : " Oh, inquisitive girl ' Why take this trouble of asking ? If its sweet fragrance pleases you you can take it ' So saying he, approaching me, removed it from his own ear and placed it on mine My strong desire for the touch of his hand gave rise immediately to horripilation in the place (i e

the cheek) where the ear-ornament lay, as if it were a second flower of the Parijata tree. He was not aware of the fall of the rosary that dropped down, together with his sense of shame, from his hand the fingers of which were rendered tremulous by the pleasurable touch of my cheek. Thereupon I, taking the rosary before it had reached the ground, playfully made it an ornament on my neck, that exhibited the grace of a necklace unlike all others, when I as if enjoyed the pleasure of the clasping of my neck by his arms.

89 When affairs thus came to pass, my umbrella-bearer said to me, 'O princess, her ladyship has taken her bath. The time for going home draws near. So please take your bath.' I, however, being unwillingly dragged away with great difficulty by those words of hers, like a female elephant freshly caught dragged by the first touch of the goad, proceeded to take my bath drawing off my eye from his face. When I moved forward (to bathe), the other young sage, observing his loss of self-control in that way, addressed to him as if showing some mock anger :

90 Friend Pundarika, this is unworthy of you. This is a path trodden by low people. For the good are rich in self-control. Why do you not restrain, like some ordinary man, your soul that is in turmoil? Whence comes this strange perturbation of your senses today, by which you are so transformed? Where is that your

(usual) firmness of mind? Where is that conquest of the senses? Where is that command over mind? Where is that indifference to all objects of sense? Where are these teachings of your preceptor? Where is that learning? Where are those thoughts of indifference to the world? Where is that hatred of enjoyments? Where is that aversion to pleasures? Where is that warm attachment to penance? Where is that restraint (of the senses)? Where is that distaste for enjoyment? Where is that regulation of the impulses of youth? Your intellect is certainly fruitless. Your study of law books is without any benefit. The performance of rites is also useless (in your case). Your pondering over the teaching of your preceptor is of no avail. Your enlightenment serves no purpose and your knowledge leads to nothing, since even persons like you are stained by the close contact of passion and are overcome by follies. How is it that you do not notice the rosary fallen from your hand and carried away? Oh, how wonderful is your loss of good sense! This (rosary) indeed is stolen away. At least hold back this your heart that is being carried away by this vile girl!

98 When he was thus being addressed by him, he as if being a little ashamed said to him in return 'Priest Kapijals, why do you misunderstand me? I shall not thus put up with the offence of taking the rosary on the part of this mischievous girl.' So saying,

he said to me with his moon-like face, 'beautiful in its feigned wrath, adorned by the fierce frow he tried to assume, and the lower lip of which was trembling with a longing to kiss (me) ' O fickle girl, you shall not move even a step from this place without giving (back) this rosary of beads' On hearing it, I took off from my own neck a single row of pearls placed it in the out stretched hand of him, whose eye was fixed on my face and who was absent minded, saying ' Sir, please take this rosary, and descended (to the lake) to bathe again, although I was already bathed in perspiration Having come out of the water, I being somehow led by my friends with effort, like a stream forced back against its current, forcibly repaired to my home along with my mother thinking (all the while) about him alone After going I entered the dwelling set apart for girls and thenceforth, being distressed by separation from him did not at all know whether I had come there or whether I was just at the same place, whether I was alone or was attended upon (by servants), whether I was silent or had begun to talk, whether I was awake or asleep, whether I was weeping or not weeping, whether it was a misery or pleasure, whether it was a longing or a disease or a misfortune or a festival, whether it was a day or a night, and what things were beautiful and what not And not being conversant with love affairs I did not at all understand where to go what to do, what to hear, what to see, what to speak, to whom

I should tell (my condition), and what was a cure (for it) But I only ascended the place set apart for maidens, dismissed my friends at the door, forbade the entrance of any attendants, gave up all occupations and with my face placed against the window with a jewelled lattice, stood motionless (there) all alone. I was then looking in the very direction which, because of his presence, was agreeable to my sight as if it were decked. I was then longing to ask for any news of him even the breeze wafted from that direction, even the fragrance of the woodland flowers or even the chirping of birds, I was then envying the toils of penance because they were dear to him. I had then taken to the vow of silence as if through my affection for him. A strong liking (for everything that was his) being produced by love in me, I then attributed refinement to the ascetic's garb because he put it on, and loveliness to youth because he owned it, I attributed charm to the Kujata flower because it touched his ear, attractiveness to Heaven because he dwelt there and invincible power to Cupid because he was endowed with superb beauty. Though he was far away, I turned towards him, as a lotus plant to the sun, as the tide of the sea to the moon, and as the peacock to the cloud. I then bore on my neck his rosary, as a charm against the loss of my life that was distressed by separation from him, in the same position (in which it was when I placed it round my neck) The Parijva spray also lay on my ear in the

same position and it had as if begun to speak confidentially to me about him. My broad cheek had horripilation as before on account of the hair standing on end, which arose from the pleasurable touch of the palm of his hand, and which appeared like an ear-ornament made of the bud of a Kadamba.

92. Now my betel-bearer, Taralika by name, had also gone to bathe along with me. She came after me somewhat late and gently said to me who was in that condition : " O princess, we have (just) seen two young sages of handsome form on the bank of the Achchhoda lake. One of them, who made that spray of flower of a heavenly tree into an ear-ornament for you, approached me under cover of a thicket of flowering creepers with perfectly noiseless steps, (trying) to conceal himself from that second (sage, Kapinjala), when I was returning home, and asked me from behind concerning you : ' O girl, who is that girl? Whose child is she? What is her name? And where is she going ? ' I replied, ' She is the daughter of Hamsa, the revered Gandharva-chief born from the Apsaras Gauri ' who was born of the rays of the moon. Her name is Mahāsvetā. She has started towards the excellent mountain Hemakuta which is the abode of the Gandharvas.' When I told him thus, he stood silent for some time thinking of something and looking at me for a long time with an unwinking eye and showing as if he wanted to request again, said to me in a conciliatory tone : ' O girl, this your form is noble and of fair promise and not

capable of rashness, although you are young—You will, therefore, (surely) do what I ask, when requested.' Thereupon, I, with my hands folded, modestly said to him with marks of respect: 'Sir, why do you say so? Who am I? Such noble men as you, who are fit to be worshipped by all the three worlds, do not deign to cast even a glance which removes all sins, at persons like us in the absence of merit, what then of command? You should, therefore, confidently order me what I should do (for you). Let this person be obliged.' When I spoke to him thus, he greeting me with an affectionate glance, as if I were a friend, helper and giver of life, took (some) tender leaves of a Tamāla tree that was in the neighbourhood, pressed them on a stone and, with that juice whose fragrance was as sweet as the ichor of a scent-elephant, wrote (a letter) on a piece of cloth that was torn from a part of his upper garment with the tip of his nail of the small finger of his own lotus-like hand, and handed it over to me saying 'You should please give this letter to that girl secretly when she is alone.' With these words she took it out from the betel-box and showed it to me. I, however, being filled with that talk about him, which, though consisting of sounds, inwardly produced that gut of touch and the pervading influence of which on all limbs was indicated by the appearance of horripilation, although it was the proper province of the ear (alone), took that piece of bark-garment from her hand and saw the following *śrī* verse written on it.

' My heart's longing, being lured by the pearl necklace that is as white as a lotus-fibre, is carried to the highest pitch, the hope (of fruition) being held out to it,—as a swan which is lured by a creeper white like a lotus-stalk or a pearl, to whom the direction (in which he should proceed) is (thus) pointed out, and who is born on the Manasa lake, is carried too far '

93 By this (letter) when seen by me a greater change for the worse was wrought in my love-sick mind, being overpowered by which I was put into turmoil, as a river in flood I looked upon her as if she had acquired great merit by her seeing him a second time. I was talking to her reverentially, as if, though always near me, she were a rare visitor, as if she were hitherto unknown although she was extremely familiar to me I looked upon her as if she were above the whole world, although she was by my side I was affectionately caressing her on her cheeks and curls of her creeper-like hair. I showed the relation of mistress and maid the opposite of what it was And I asked her again and again, ' O Tarahka, tell me how he was seen by you ; what has he said to you ? How long did you remain with him there ? How far did he come following us ? ' Forbidding the entrance of all my attendants as before, I passed that day in her company in that very palace in conversing with her on that topic alone.

94. When the sun set, the umbrella-bearer came to me and said, ' O princess, one of the two young

sages is standing at the door and is saying to me that he has come here to ask for the rosary of beads.' At the mere mention of the word 'young sage', I, though retaining my seat, seemed to approach the door, and, a hope being raised (in my mind) of his (i. e. Puṇḍarikā's) arrival, I sent for a chamberlain and sent him with the order to go and usher him in. Then just in a moment I saw the young sage, the friend of his (i. e. Puṇḍarikā), by name Kapinjala, coming after the chamberlain, hoary with age. As he drew near, I marked that the expression of his face was as though distressed, sad, vacant, supplicatory and indicated some distress inwardly concealed. I myself got up, made a reverential bow (to him) and brought a seat (for him). When he sat down I forcibly washed his feet against his will and rubbed them dry with the skirts of my silken upper garment. I then sat near him on the bare ground. Then for a moment he stood silent as if desirous of saying (something) and cast a glance at Taralika who was sitting by my side. Then I, understanding his meaning from his very eye, said to him, 'Sir, she is not different from my body; you can speak unhesitatingly.'

95. Thus addressed by me, Kapinjala replied: 'O princess, what shall I say? Through shame, I cannot find words to express myself. What a great incongruity is there between sages who live on bulbous and other roots and fruits, who are tranquil and fond of dwelling

in a forest, and this worldly existence fit for men whose minds are restless, which is stained by the longings for the enjoyment of pleasures, which is overwhelmingly full of the manifold sports of Cupid and which mostly comprises love affairs ! See how unseemly all this is begun by fate ! God quite easily makes a man a butt of ridicule I know not whether this is fitting for bare garments or is befitting the matted hair, whether it is consistent with penance, or it forms part of religious instructions This is a mockery never heard before It is simply quite necessary to be explained No other measure is seen There is no other remedy found No other refuge is seen There is no other alternative If it were not told, a greater calamity would befall I tell this to you, because a friend's life should be saved even at the cost of one's own life In your very presence he was addressed by me so harshly with manifest anger Addressing him thus I, in whom anger was produced, left him from the place and went to another place, giving up the gathering of flowers When your ladyship went away, I stood there for some time and, with the thought occurred (to my mind) viz ' What may he be doing now that he is alone ? , I turned back, and began to look at the place (where he was) with my body screened by the branches (of trees) When I did not see him there, it occurred to my mind " May he, whose mind was enslaved by love, have gone following her ? Or perhaps he has regained his good sense now that she is

gone and being ashamed is unable to come within my sight, or he must have gone away in anger, leaving me (here) Or may he have resorted to another spot than this, looking for me ? ” Raising these probabilities, I stood there for some time Being pained by his absence to which I was not accustomed even for a moment from my birth, I again began to reflect “ Being dismayed at the loss of his firmness of mind, he may perhaps do some harm to himself For, there is nothing that may not be done through the sense of shame. It is not, therefore, proper for me to leave him alone ” So resolving, I took great care to search (for him) But the more I failed to see him although searching for him, the more did I begin to suspect this and that evil in my heart that was anxious on account of my love for my friend I, therefore, began to search carefully the thickets of trees and creepers, the bowers of creepers under the avenues of sandalwood and the banks of lakes, and thus wandered for a very long time looking to and fro

96. Then I saw him in a thicket of creepers sitting in a (particular) position. As he had given up all movement, he appeared like one painted, carved, paralysed, dead, asleep, or as in a trance of meditation. He looked like one who was as if merged in love, whose mind was enslaved, who was completely under the influence of Cupid, and whose former features could no longer be recognised.

97 Having looked at him who was in that condition for a long time with an unwinking eye, I felt sorry and began to reflect with a trembling heart, "Thus indeed is Cupid possessed of the force very hard to resist, by whom this (Pundarika) has been brought to such a changed condition against which there is no cure in this moment. How would this treasure of knowledge be of no avail all at once! Alas! it is a miracle. He was from his childhood firm by nature and unswerving in his conduct and his manner of life was emulated by me and other young ascetics. But today he, like an ordinary man, is paralysed by Love that sets at naught his knowledge, that mends not the prowess of his austerities and that has uprooted his serenity. A youth without follies is quite rare to find.' Approaching him I took a seat by his side on the same slab of stone with my hand resting on his shoulder and asked him who had not even opened his eyes, 'Friend Pundarika, tell me what this means. Having with great difficulty and effort opened his eye which seemed to be fastened on account of long closing, which was rendered red by constant weeping, which was overflowing with a flood of tears which was as if in pain and which had the appearance of a red lotus bed veiled in white silk cloth, he looked at me for a considerable time with a dull eye, heaved a long sigh and said to me with trouble in a few accents broken by sobs, "Friend Kapinjala, why do you question me when you already know everything? On

hearing it I having decided to my mind, from that condition of his, that his malady had no remedy and that a friend pursuing a wrong path should be warded off by his friend with all his heart as far as possible, addressed him thus

98 'Friend Punlanka, I know this fully well I want, however, to ask you only this Is what you have begun taught by your preceptors, or is it learnt from the study of religious law books? Is it a way of storing merit? Or is it another mode of performing austerities? Is it a way leading to heaven or is it the secret doctrine of some *tantra*? Is it a way for getting absolution or is it a fresh kind of observance? Is this fit for you even to think of, much less to tell or see? Tell me, do you not, like a stupid fellow, see that you are rendered a laughing-stock by this wretched Cupid? It is the fool who is tormented by love What hope of happiness can you possibly entertain in these objects of sense that are despised by good men? That foolish man, who attributes happiness to the enjoyment of objects of sense, which ends in misery as the consequences are evil, indeed waters a grove of poisonous creepers under the idea of storing merit, embraces a creeper like sword taking it to be a garland of blue lotuses, clasps a black serpent taking it to be the streak of the smoke of black aloes touches a burning coal thinking it to be a costly jewel, and uproots the club like tusk of a wild elephant looking upon it as a lotus fibre Although you know the

real nature of the objects of sense, why do you carry this your powerless knowledge like a fire-fly its light, since you do not restrain your senses that start out of their course, being darkened by the influence of strong passion, like rivers that run out of their course and that are rendered turbid by the spreading of large quantities of dust? Or you do not even check your agitated mind. Who *forsooth* is this god of love? Summoning up courage rebuke this miscreant" Cutting short my speech when I had said so much, and having rubbed with the palm of his hand his eye which poured forth a stream of tears from the intervals of his eyelashes, he held me by his hand and said. 'Friend, why say much? You are quite untouched (by passion) You have not come within the range of the arrows of love which are as dangerous as the circulation of the poison of a snake. It is easy to advise others. He indeed is fit for (giving) advice who has his senses and mind about him, who sees, hears and understands what he has heard and who is able to discern what is good and what is evil. But all this is far from me. Restraint of the mind, knowledge, steadiness (of the senses), reflection—all talk of these is at an end (in my case). Somehow my vital breaths stay on, although I make no effort to sustain them. The time for advice is long past. The opportunity for firmness is let slip. The hour of reflection is gone, and the time for restraining the mind by knowledge has passed away. Who else, except you, is to advise me at this time and

is to ward me off from pursuing a wrong path ? By the words of whom else am I to abide ? What other friend of mine is there in this world who is like you ? What should I do, now that I am unable to restrain myself ? You have marked this my condition in this very moment. Now the time for advice has passed away. While I breathe, I wish for some cure against this anguish of love that is as violent as the light of the rays of the twelve suns risen at the time of universal destruction. My limbs seem to be cooked, My heart is seething as it were. My eyes are as if scorched. My (whole) body is burning as it were. Do, therefore, what befits the occasion in this matter.' So saying, he remained silent.

99. Although thus addressed, I roused him again and again. But when he paid no heed even when he was addressed in a conciliatory and kind tone, in words that were clear because they contained the teaching of the S'āstra, that gave instances (similar to his own) and also historic accounts, then I began to reflect : "He has gone too far (in love); it is impossible now to turn him back. Now mere advice is of no use. I must, therefore, first of all make an effort to save his life." With this resolve, I got up, went to the lake, tore up some juicy lotus-fibres from there, took some leaves of lotus-plants that were marked with particles of water and prepared a bed for him on the same stone-slab in that bower of creepers. And when he sat down there at ease, I crushed the soft shoots of sandal trees that

were hard by and made a mark on his forehead with that juice which was as cold as ice and which was naturally fragrant. Then I besmeared his body (with the juice) from head to foot. I stopped the perspiration by camphor dust powdered in my hand, dropped from the interstices of the split-up bark of a (camphor) tree near by. I fanned him, whose bark-garment was wet with the juice of saodal placed on his chest, with a plantain leaf dripping with the spray of pure water. When I thus frequently arranged fresh lotus couches, when I besmeared his body with sandal-paste now and again, when I stopped perspiration several times and when I ceaselessly fanned him, a thought occurred to my mind : " Nothing is surely too hard for the god of Love to accomplish. What a great incongruity is there between this person (i. e. Paundarika) simple by nature and fond of forest residence like a fawn, and the Gandharva princess Mahāvetā who is a mine of various graces and sentiments. Surely there is nothing in this world that is hard to bring about, or difficult to accomplish, or unsubdued or impossible for Love. He carelessly attempts things that are hard to accomplish. Nobody dares to oppose him. Of what account are sentient beings to him, when he is able to bring together even inanimate things, if it so pleases him. Even the Kumuda plant loves the rays of the sun. Even, the Kamalini (lotus plant) gives up her hatred for the sun's rays. Even the night becomes united with the day. Moonlight

also waits upon darkness. Even old age accompanies youth. What else can be hard to accomplish for him, by whom such an ocean of unfathomable serenity (as Pundarika) has been reduced to levity like grass? Where that penance and where such a condition? It is certainly a cureless evil that has befallen him. What should be done now? How to act? What direction should I follow? What is the refuge? Who can be a friend (at this time)? What is the way? What is the plan? And what recourse is there by which his life may be sustained? By what skill, by what plan, in what way, by what support, by what idea, by what solace can he hold his life?" These and other thoughts presented themselves before me who was sad at heart. Again I began to think, "What good is there in dwelling upon this useless thought? In the first place his life must be saved by whatever means, fair or foul. There is no other remedy to save his life than his union with her. On account of his youth and timidity he looks upon the affairs of love as contrary to his penance, as improper and a mockery of himself. So he will surely not gratify his longing, even though he be at the last breath of his life, by himself approaching her. This his malady of love admits of no delay. Good men always hold that a friend's life must be saved even by doing an improper act which is highly reprehensible. It has, therefore, become quite incumbent on us to do it though it is an improper act, extremely shameful. What

else can be done ? What is the alternative ? Any how I shall approach her. I shall relate to her this condition (of Pundarikā) ' After reflecting thus I got up from that place under some pretext without even telling him, as I thought he would perhaps prevent me (from going) through shame, knowing that I was about to engage myself in an unseemly employment, and have come (to you) Now under these circumstances your ladyship is sole authority as to what is needful on such an occasion, what is worthy of such a love, what is in keeping with my arrival here, or what is right for you " So saying he remained silent with his eyes fixed on my face anxiously waiting for my reply.

100 Having heard it I was as it were plunged in a lake of nectar like bliss I conveyed (to him) that I felt great joy by my tears of joy, that did not touch the dimples on my cheek because I had bent down my face slightly through bashfulness that was produced in me at that very moment, and then I began to reflect the very moment . ' Fortunately it is that this Love pursues him also as he does me To speak the truth, he, although tormenting me, has shown in part its favourableness to me. If this condition of his be true, what help has Love possibly not given me ? What has he not brought about ? Who else then is a friend equal to him ? How could a false tale even in sleep pass the lips of Kapinjala whose form is so serene ? This being the case, what should I do ? What should I say before him ? ' While

I was thus reflecting, my door-keeper entered in haste and told me : ' O princess, having learnt from the servants that you were indisposed, the great queen has come here ' Oo hearing it Kapīñjala, afraid of the crowd of great people, at once got up and said (to me) : ' O princess, here approaches a cause for long delay. Besides, the sun, the crest jewel of the three worlds, is going to set. I must, therefore, go away. Here do I fold my hands (before you) for soliciting the present, viz. the life of my dear friend. This is my highest treasure.' Then without even waiting for my reply, he went out with great difficulty as the door was blocked on all sides by the door-keepers who were marching in front of my mother. My mother, however, approaching me, remained there for a very long time and then went home. But I, being absent-minded, did not at all notice what she did after coming there, what she said and how she acted.

101. When she went away and when the sun, whose steeds are as green as the Harita pigeons, had set and when the world of mortals was enveloped in darkness, I, being at a loss to know what to do, asked Taraikā : "O Taraikā, how is it that you do not notice that my heart is strongly agitated and that my senses are overwhelmed by want of understanding ? I am not able to see in the least what I should do. Please instruct me what is proper. Here has Kapīñjala just gone addressing me thus in your very presence. If thou, like

an ordinary girl, giving up shame, relinquishing firmness of mind, deserting modesty, regardless of public censure, transgressing good behaviour, trampling upon character, not minding my family name and accepting disgrace, I were to go to him myself and make him take my hand, being blinded by love, not permitted by my father or by my mother, then I shall be committing a great wrong by my disrespect of my elderly persons. If in obedience to my duty I accept death by resorting to the other alternative, even then I shall in the first place not comply with the request of the revered Kapinjala who came here of his own accord and who preferred this as his first prayer. And secondly if perchance that person's death is brought about by the disappointment caused by me, I shall incur great sin caused by the murder of a sage." While I uttered these words, the East became gray with the faintly glimmering light caused by the approaching moonlight, like a line of woods in spring with the pollen of flowers.

102 Then on seeing the moon risen although the fire of love burnt within me, my heart was darkened and I at once began to reflect: 'On one side are arrayed Love, the month of Chaitra, the wind from the Malaya mountain and others; and on the other side, this evil-disposed wretched moon cannot be endured. Here is my heart distressed by the torments of Love that are very hard to bear.' While I was thus reflecting, a swoon closed my eyes like the sleep, brought on by

the rise of the moon, when the lotuses wither. When I regained consciousness in a short time by means of the fanning and the sandal unguents brought by Taralika in haste, I found that Taralika was weeping. She fell at my feet when I opened my eyes and having folded her hands that were wet with the thick sandal-paste, said to me : ‘ O princess, what is the use of thinking of shame or the regard for elderly persons ? Be pleased to send me (to him) I shall bring that person here who is dear to your heart. Get up Or rather you can go there yourself Henceforth you are unable to hear this love.’ I said to her who was thus speaking : ‘ Oh, mad girl ! What is love to me ? Here comes indeed (the moon), who is the friend of the night lotuses, that will take me to death or to (Pundarika) himself. Get up, therefore ; let me somehow honour him, who is dear to my heart, though he torments me, while I am alive ’ So saying I somehow got up supporting myself on her, as my limbs were overpowered by the exhaustion due to the swoon caused by Love.

103 When I got up, my right eye throbbed foreboding evil. Being terrified I thought, ‘ What is this new thing put forth by fate ? ’ Then when the firmament was flooded by the orb of the moon that had not yet risen too far, with its light, I, with that rosary remaining on my neck and with that Pāṇḍita spray touching the top of my ear, with my head veiled in a red silk garment

and unnoticed by any of my servants, descended from the terrace of the mansion.

104. After having de-cended (from the palace) and followed by a swarm of bees deserting groves, being drawn by the perfume of the Pārijāta spray, I went out by the side-door of the pleasure garden and started towards him. Seeing myself accompanied by Taralīkā alone and without any other servant while going, I thought : ' What is the use of other servants to a person starting to meet one's dearest ? Indeed these alone are playing the part of servants. For instances, the flower-weaponed god is following me with his shaft fitted to the strung bow. The moon, that has stretched her rays long, is as though drawing my hand. Passion supports me at every step from fear of a fall. My heart runs forward together with the senses, leaving the sense of shame behind. Loosing has made me resolute and and leads (me) on.' And then I said openly : ' O Taralīkā, may it be that this vile moon would bring him forward seizing him by the hair with her rays, as she does me ? She said to me with a smile when I said this to her : ' O princess, you have gone mad. What has she (the moon) to do with that person ? This (moon) does those various actions towards you, as if she were herself afflicted by Love.' Engaged in these and other talks suited to that occasion I came to that spot with her (Taralīkā). And there while washing my feet, that were gray with the pollen of the flowers of creepers growing

on the way, in a stream of moonstones that began to ooze at the rise of the moon from the slope of the Kailāsa mountain. I heard the sound of weeping which seemed to be that of a man and which was not quite distinct on account of the distance, in a spot on the western side of this lake, where he (Purāṇika) used to stay. I, in whom fear had already been aroused by the throbbing of my right eye, and whose heart was yet more torn by that (weeping) and with my dejected heart as if whispering to me some indescribable evil, said to Faralākā in terror, 'O Faralākā, what does this mean?' and went towards that (spot) very quickly with trembling limbs.

105. Then I heard Kapinjala, whose voice was clearly recognised even from a distance on account of the power of midnight and who raised a bitter cry, lamenting in various ways, saying . 'Oh, I am undone ! I am rendered helpless ! I am deceived ! Ah ! What is this that has befallen me ? What has happened ? I am utterly ruined ! O wicked, sinful, cruel, demon love, what shameless deed have you committed ? Ah ! sinful, wicked and immodest Mahāśveta, how has he harmed you ? Ah ! sinful, ill-behaved, base-born moon, you are now triumphant ! Oh vile breeze of the south, who have given up all courtesy, all your objects are accomplished now, you have done what you had to do ; blow now as you will ! O revered S'vetaketu, who are fond of children, you know not what you are robbed of ! Oh religious duty, there is none now to whom

you can belong ; O penance, you are without a protector ; O learning, you are widowed ; O truth, you are lordless ; O heaven, you are empty. Friend, wait for me ; I also shall follow you, I am not able to remain alone without you even for a moment. How is it that you are going away today, leaving me all of a sudden, like a stranger, like one never seen before. Whence comes this hardness of your heart ? Tell me where I should go without you. All the directions are vacant to me. Get up, therefore, and give me a reply, who am mourning (your loss) Where is your friendly affection for me ? Where is that conversation with me prefaced by a smile ? ”

106. Having heard him crying I uttered a single loud cry, while yet far off, as if my life had fallen. My lower and upper garments were torn as they stuck to the creepers on the bank of the lake. I was stumbling at every step with my feet placed on the ground regardless of its even or uneven nature and as hastily as I could. And having gone to that spot, as if carried by some one who lifted me up, I, sinful and unfortunate as I was, saw that noble soul (Purāṇika) lying on a couch made on a slab of moonstone oozing showers of cool spray, that was near the bank of the lake ; whose neck was clasped by Kāṇḍāla who, at my sight, raised his hands up crying ‘ help ! God forbid ! ’ and who wept with redoubled tears ; and whose life had left him at that very moment.

107. I, upon whom came the darkness caused by a swoon, descended as if into the netherworld and did not at all know where I went, what I did and how I lamented. I did not also know why my life did not leave me at that moment. Regaining consciousness after a very long time I, being unhappy, found myself writhing on the ground as though I had fallen into the fire and was burning with unendurable grief. I, not believing what seemed impossible, viz his death and my continuing to live (when he is dead), rose up with a bitter cry of 'Alas! alas! what is this that has happened!' and exclaimed, 'O mother, O father, O friends!' "O lord, the tie of my life, please tell me where you are going, O merciless one, leaving me here all alone without any refuge. Ask Tarahikā what condition I have experienced for your sake. I passed with difficulty the day that appeared to me like a thousand yugas. Pray, talk to me at least once. Show tenderness to her who is devoted to you. Look but a little on me. Satisfy my desire. I am afflicted. I am your devotee. I am attached to you. I am without a lord. I am (but) a feeble girl. I am without any refuge. I am pained at heart. I am bereft of any other help. I am overpowered by love. Why is it that you do not show compassion? Tell me what offence I have committed, or what I have not done for you. What command of yours did I not respect? Or in what thing favourable to you have I not shown my liking, which has made you angry. Are you not afraid of

public censure in going away deserting your slave without any cause? Or what have you to do with me, who am sinful, perverse, and clever in deceiving by false show of love and who am still alive? Ah! I am undone, being ill-fated! I have neither had you, nor my father, nor modesty, nor my kinsfolk, nor heaven. Fie upon me, a worker of evil, for whose sake you have come to this pass. There is none so wicked-hearted as myself, since I went home leaving you here in that condition. What is home to me? What is my brother, my father, my kinsmen, or my retinue to me? Ah! whom should I approach for shelter? O merciless fate, show compassion (on me). I implore you, give me the gift of my lover. O destiny, show me favour. Save this helpless woman. O sylvan deities, be pleased and return me his life. O mother Earth, who bestow favour on all, why do you not take pity (on me)? O revered lord of the Kailasa, I submit to you; show kindness." I was lamenting in these and other terms. Or how much do I remember? I lamented as one seized by a demon, as possessed, or delirious, or struck down by a goblin. I longed for my own death as for his life. I yearned to enter his heart with all my soul, although he was dead. With my hands I touched his cheeks, his forehead the roots of the matted hair on which were whitened by the sardal-paste that had then become dry, his shoulders on which were placed juicy lotus-fibres, and his chest that was covered with lotus leaves that were rolled in sandal juice. I tried to win him

Let it come to an end I also am unable to bear it, For, the sorrows of our friends, when recounted, cause, though they are past, as much pain as the experience (itself). Please, therefore, do not again and again make this your life, which is supported by you with great difficulty, and which is so precious, a fuel to the fire of sorrow caused by recollection."

109. Thus addressed, she heaved a deep and hot sigh and with her eyes filled with tears said with despondency: "O prince, it is quite improbable that this very cruel life, which did not desert me on that very dreadful vile night, would leave me now! Surely even the god of Death avoids my sight, because I am a sinful and ill starred woman! Whence can there be any grief to my heart that is so hard? This is all a sham, in this wicked and roguish heart. I am surely made the chief of all shameless (women) by this (my heart) that has given up all sense of shame. What can telling the story of it matter to her, by whom all this was experienced, although I was myself undergoing the pain of love, (as if) I was made of adamant? Or what could there be harder to tell than this, which could not be endured or told? I shall only tell you now another wonderful incident of that fall of thunderbolt (i. e. unbearable grief). I shall also relate to you that tiny indistinct cause of prologue my life, that appeared (to me); how I, being seized by that false hope that is like a mirage, bold this wretched body that is almost

dead, that has become a burden to me as if it belonged to another, and that is useless and thankless. Please listen to all that fully.

110. "When matters came to that pass, I made up my mind to put an end to my life alone in that condition, and lamenting in various ways I said to Taralikā : "O hard-hearted (woman), rise up, how long shall I weep? Bring together fuel and arrange a pile. I shall follow the lord of my life (in death). In the meanwhile a man of large size, endowed with all marks of a great person and of heavenly form, all at once descended from the sky coming out of the disc of the moon. He lifted the deceased up with his arms as big as the trunk of Auśvata and said to me with concern, like a father, in a voice as deep as the sound of a drum : "Dear Mahāveśā you should not give up your life. You will again be united with this (Purātāka), and then rose up into the sky along with him. By that incident I was overcome with fear, wonder and curiosity and so with my face turned up I asked Kapśjala what it meant. He, however, without giving me any reply got up and said, "O wicked death! where do you go taking away my friend (with you)?" He then, with his face turned up, hastily girt up his loins in anger with his upper bark garment and rose up into the sky following him who was flying up. While I was looking on, they all entered among the stars.

111. My grief was redoubled by the departure of Kapinjala, which was to me like the second death of my beloved, and my heart was rent asunder. And being at a loss to know what to do, I said to Tarlika, 'Oh! do you not know what this means?' On seeing that she was overcome by fear that was stronger than grief at that moment on account of timidity that is natural to women, and with the frame of her body trembling, the poor (girl) was sad at heart by the dread of my death and said to me pitifully: "O princess, I cannot understand this, sinful as I am. Nevertheless, it is a great wonder. That man had a superhuman form. He has compassionately comforted you while going, like a father. Such celestial forms are generally never false even in a dream, much less when they are face to face; and even after reflection I do not see even the slightest cause why he should tell a lie. Hence after consideration (I think), it is but proper to keep yourself away from this determination to put an end to your life. It is indeed a very great cause for comfort for you in your present condition. Moreover, Kapinjala has also gone away following him. Hence, having found out everything as to whence he had come, who he was, why he had lifted up the deceased and taken him away, where he had taken him away, and why you were comforted by him with the gift of the hope of reunion that seems impossible, you should decide upon life or death. For, death is not difficult to secure, when it is resolved upon. That can be secured even

afterwards. And Kapuñjala, if he is alive, will never remain without seeing you. You should, therefore, preserve your life, till he returns ' So saying she fell at my feet I, too, from the thirst for life which all people find hard to overcome, from the weakness of womao's nature, from the mirage of false hopes held out by his words, and from anxiety for Kapuñjala's return, thought that it was the proper course to follow at the time and hence have not given up my life. What is not done by (relying on) hopes? Rolling on the ground as before, with my face covered by the loosened and disordered tresses that stuck fast to my cheeks wet with tears and that were gray with dust, and with my throat exhausted by the failing of my voice that was broken by violent weeping, I, whose sleep was destroyed, passed that night, a worker of evil, resembling the night of universal destruction, which appeared to me as long as a thousand years and which was as if full of torments, grief, hell and fire, on the bank of the same lake in the company of Taralika

112. Having got up at day-break I took my bath in that very lake and with firm resolution I took that very pot, those very bark garments and that very rosary out of my love for him (Purāṭika). I came to know the unsubstantial nature of worldly life. I realized my lack of merit. I clearly marked the remediless cruelty of the occurrence of misfortunes. I comprehended the inevitableness of grief I observed the hard-heartedness of

Destiny. I meditated upon love that is attended with considerable sorrow. I reflected over the perishable nature of all things. I considered that all pleasures perish all of a sudden. I did not mind even my father and mother and abandoned all my kinsfolk along with my retinue. I withdrew my mind from the pleasures of senses and restrained the senses. I, then, accepting the vow of celibacy, seeking protection, resorted to god S'iva the protector of the three worlds and the refuge of the helpless. On the following day, my father, who somehow got information about me, came there accompanied by my mother and other kinsmen and cried aloud for a very long time. He made a great effort to induce me to return home by every means—many requests, various kinds of admonitions and soothing words of many sorts. When he came to the conclusion that the girl could by no means be dissuaded from her resolve, he, though I many times bade him good bye, stayed there for many days, on account of the difficulty of giving up love for one's daughter even when he had no hopes in me, and then went home in grief with his heart burning inwardly. When my father went (home), I showed my gratitude (to that person) to the god by mere shedding of tears. I wasted, by hundreds of different observances, my wretched body that grew emaciated out of love for him (Panduaka), full of sin, shameless, inauspicious, and the home of thousands of troubles and torments. I subsisted upon wild fruits, roots and water. Under the guise of tellog the beads of

my rosary, I as if counted his numerous virtues. I took my bath thrice in the day in the lake here, and every day worshipping god Śiva I dwell for a very long time, undergoing great misery, in the company of Taralikā in this very cave. Thus am I, so sinful, destitute of good signs, shameless, cruel, wicked and reprehensible, born to no purpose, lordless, helpless and unhappy. What can a noble person like you (Chandrāpāda) have to do with seeing or asking me, who have committed the monstrous sin of the slaughter of a Brāhmana?" So saying and covering her face with the white skirts of her bark garments, as the moon with a strip of autumnal cloud, cried aloud for a very long time giving free vent to her sobs, being unable to check the irresistible flow of tears.

113. Chandrāpāda was, from the very first, filled with great reverence for her by her beauty, modesty, politeness, the sweetness of her speech, her freedom from attachment (to worldly objects), her great austerity, her calmness, her humility, her majesty and her purity. At that time his heart was carried away by the latter narration of her life that manifested her goodness and by her devotion (towards Purvataika) and so he became all the more attached to her. With his heart rendered soft (by affection) he gently said to her: "Revered lady, (ordinary) people, who are afraid of pain, who are ungrateful and who are fondly attached to pleasures, weep, being unable to do any act worthy of (true) love, manifesting their love by merely shedding vain tears. But as for you who

are doing every thing by your actions alone, what, that is worthy of love, has been left undone by you that you should shed tears ? For the sake of him (i. e. Pundarika), you have abandoned your dear relatives, whose familiarity with you had been growing since your very birth, as if they were mere strangers. Worldly pleasures, though at your feet, have been discarded by you and despised like grass. You have resigned the pleasures of prosperity, that excelled even that of Indra. You have taken to the vow of celibacy. You have devoted your self to severe austerities. You have betaken yourself to residence in forest that is attended with great hardships and that is difficult for women. Moreover, life is very easily abandoned by those who are overwhelmed by sorrow ; but it is only with the greatest effort that life can be subjected to great trouble. What is known as following another in death is extremely useless. This path is trodden by the illiterate. It is merely a freak of madness, a path of ignorance ; it is a foolish blunder that life is abandoned when the father, brother, friend or husband is dead. If life does not leave us of its own accord, it should not be abandoned. For if this were carefully considered, (we find that) this leaving of life is purely selfish, inasmuch as it constitutes a remedy for the unbearable agonies of grief suffered by one's self. It brings no good whatever to the dead man. For, in the first place, it is no means of bringing him back to life again, nor is it a means of storing merit for him, nor is it

a cause of securing to him good worlds, nor is it a remedy against his falling in hell, nor is it a means of seeing him, nor does it constitute a means for mutual union. This (dead man), being helpless, is taken to quite a different place that is laid in store for him as a result of the fruit of his own actions. That (man) also (who kills himself) simply incurs the sin of (committing) suicide. If he continues to live, he can greatly help both himself and the dead man by the offering of water and the like; but if he dies, he can help neither. Just remember that Ratī, who was the beloved and perfectly chaste wife (of Madana), did not give up her life, even when her revered lord Cupid was hurt down by the fire from the (third) eye of Śiva. And remember also the young Uttara, the daughter of Viratī, who continued to live even when Abhimanyu, modest, heroic and gladdening the eyes like the young moon, died. And thousands of other girls of Rakshisas, of gods and demons, of sages and other men, of demi-gods and Gandharvas, have been reported to have continued to live even after the demise of their husbands.

114. Life may even be abandoned, if union with him (i. e. the dead man) be at least doubtful. As for you, you have yourself heard the words of him (i. e. the man from the moon) declaring your reunion (with your lover); and what doubt can there be when you yourself have experienced it? How can falsehood find a place ever for a very great cause in the

words of such noble persons, whose forms are extraordinary and whose words are (always) true? How can there be union between the dead and the living? Hence, undoubtedly, that noble person was filled with pity and so he uplifted him and took him to heaven for the purpose of bringing him back to life. Indeed the prowess of the magnanimous souls is incomprehensible. Various are the courses of worldly life, and destiny is wonderful. Extremely miraculous are the powers of austerities, and the powers of actions are manifold. Moreover, even after deep reflection, what other cause can we conceive for his being carried away but that of the gift of new life (to him)? Besides this should not be considered as impossible by your ladyship. This path has long been in practice. For instance, the young sage, by name Ruru, the son of Pramati and grandson of Bhārgava, endowed with half of his life a maiden named Pramadvaia, who was boro of Menika from the Gandbarva king Vis'āvasu and whose life was destroyed by a snake, in the hermitage of Sthulakṣ'a. Ulupī, the daughter of a Naga, brought back life to Arjuna, who was following the horse belonging to a horse-sacrifice, and whose life was destroyed with an arrow by his son Baḥruvāhana in the van of battle. Lord Vāsudeva who was filled with pity by the lamentations of Uttarā, restored precious life to Parikṣita, the son of Abhimanyu, who was hurt by the fire of the missile of As'vatthāman and who came out of his mother's womb

quite dead. In your case also the same may possibly happen. Still what can be done (by us)? Who is to be blamed? Fate, indeed, is all-powerful, and destiny is strong. It is not possible (for us) even to breathe by our own will. The freaks of that wretched and extremely cruel fate are very wicked. They do not bear for a very long time love that is guilelessly charming. Generally pleasures are naturally of a short duration and perishable; while sorrows are by their very nature lasting long. For, mortals are somehow united in a single life, while they are separated for thousands of other lives. Hence you should please not censure yourself who do not deserve any blame. Such incidents do befall those who enter this very intricate path of worldly existence. It is the firm-minded people alone who surmount difficulties" I thus comforted her with these and other gentle words of consolation and again forcibly made her, even against her will, to wash her face with the spring water brought in my joined hands.

115. In the meanwhile the sun also was about to set after giving up its duties of the day as if through grief caused by hearing the story of Mahāśvetā. At the close of the day, Mahāśvetā gently got up, performed her evening adoration after washing her feet with the water in the gourd, and sat down upon her bark couch heaving a sorrowful and hot sigh. Chandīpāda also got up, poured a libation of water from a spung with flowers, made obeisance to the twilight and prepared a bed on

that second slab of stone with tender leaves of creepers. Sitting on it, he again and again reflected upon the same account of Mahāśvetā in his mind. It then occurred to his mind : " Thus indeed is Cupid terrible, as there is no remedy against it, whose action is hard to endure and who is painful, inasmuch as even great men when overpowered by him, not regarding the course of time and giving up all courage, at once surrender their life. At all times a bow to that god Cupid whose nideis are obeyed by all the three worlds " He then again asked her : ' O lady, where has that Taralilā, your attendant, your friend in the misfortune of dwelling in the forest and the sharer of your sorrow, gone ? '

116. Thereupon she replied : " I have already mentioned to you the family of Apsarases that sprang from nectar. There was a girl from that family whose eyes were fascinating and long and whose name was Madhā. His Highness Chitraratha took her hand (in marriage) His heart being attracted by her innumerable virtues, he was greatly pleased and so he favoured her with the title of ' great queen,' which is difficult for other women to obtain. When they were enjoying the pleasures of youth, being bent upon fostering their mutual love, in course of time an excellent daughter was born to them, named Kadambā, who was an object of wonder and who was as if the one life of her parents, or of the Gandharva race, or of the whole world. She was, since my birth, my child-friend who shared with me of

her seat, couch, food and drink, was an object of great affection (to me), was the home of all my confidence and was my second heart as it were. She and I together learnt the arts such as dancing and singing. We passed our childhood in (playing) sports suited to children. She too, being grieved at that wretched account of my life, made up her mind, and said to me with an oath in the presence of my friends that she would not marry anyhow as long as Mahāśveta was full of grief. She added, ' If at any time or in any way my father wishes to give me away forcibly in marriage to anybody against my will, I shall surely put an end to my life by fasting, fire, cord or poison.' The Gandharva king Chitraratha himself learnt by hearsay from the servants all the firm and resolute words of his daughter. As days elapsed, seeing his daughter grown to full youth, his mind was not at ease even for a moment being helpless on account of his strong vexation. Failing to see any other means (to persuade her to marry) as he was not able to say anything to her she being his only child and the affection for her being strong, thinking that it was the only proper course to follow, and having considered with his great queen Madhā, he sent to me early in the morning today his chamberlain named Kshiroda, with a message, ' Dear Mahāśveta, this new matter has come upon us, whose hearts have been already burnt by separation from you ; now you (alone) are our refuge in persuading Kājambhāi (to marry).' Then

out of my regard for the words of the elderly persons and out of affection for my friend, I have sent Taralika along with Kshiroda, with the message, 'Friend Kadambari, why do you give additional pain to those who are already suffering? If you desire that I should continue to live, then fulfil the words of your parents.' Before she had gone a long distance, your noble self has reached this place just after." So saying she remained silent.

117. In the meanwhile the moon came up. In course of time when the orb of the moon rose up, Chandrapida, on seeing Mahāsveta asleep, quietly occupied his couch of leaves. "At this time what must Vais'ampāyana be thinking of me? Or what must that poor Patralekha or these princely followers be thinking about me?" While thinking in this way he fell asleep. Then when the night came to an end, at day-break, when Mahāsveta took her seat on the slab of stone after performing the *sandhyā* adoration and when Chandrapida had performed his morning duties, Taralika presented herself (there) accompanied by a Gandharva lad of sixteen years, named Keyuraka, who had a dignified bearing and who was sharp on account of his coming in contact with the royal palace. After arrival she looked long at Chandrapida being anxious to know who he was, approached Mahāsveta and modestly sat (there) after making an obeisance to her. Afterwards Keyuraka also, making a bow with his head bent very

low, took a seat on the slab of stone near by that was assigned to him by a glance from Mahāśvetā. After taking his seat, he was filled with wonder on seeing the superb beauty of Chandrapala, that he never saw before.

118. When she had finished her muttering prayers, Mahasvetā asked Taralika, "Have you seen my dear friend Kadambari in good health? Will she do as I said?" Thereupon that Taralika, with her head bent through humility, respectfully said in a sweet tone, 'O princess, I have indeed seen her ladyship Kādambari. She is doing well in all ways. She is made acquainted with the full message of your ladyship. Having heard it she was in tears and has sent you a message in reply—all that this Keyuraka, who is sent by her and who is her own bearer of the lute, will relate to you.' So saying she stopped. When she stopped speaking, Keyuraka said, "O princess Mahāśvetā, her ladyship Kādambari gives you a closed embrace and requests you saying, 'Tell me, is what Taralika has said to me after coming here due to compliance with the words of my parents? Or is it meant for testing my feelings? Or is it a fine rebuke (administered to me) for my fault of staying at home? Is it a desire to break off our affection, or is it a means to abandon persons devoted to you? Or is it great anger (on your part)? You fully know that my heart overflows with inborn affection. How is it that you do not feel ashamed to thus send me a very cruel message? By whom were you taught to speak such

disagreeable words you who are so sweet of speech ? What man of feeling, although himself happy, will possibly bring his mind to do such an act that is insignificant and unpleasant in the end ? Then what of a person like me whose heart is overwhelmed with great sorrow (for you) ? When the mind is troubled by the sorrow for a friend, what hope of pleasure can there be, what happiness, what enjoyments and what rejoicings ? How can I fulfil the desire of Cupid who is very tortle, who causes evil like poison and by whom my dear friend has been reduced to such a (miserable) plight ? How possibly can any other person enter that heart of mine, wherein dwells day and night my dear friend, who is distressed by separation from her lord and who averts the sight of other men ? When my friend, who is distressed by the separation from her lover and who has tortured her body by (practising) severe observances is undergoing great pain, how can I, not minding (all) this, marry for my own happiness ? Or how possibly can I get pleasure ? Out of my affection for you, I assumed in this matter independence that is unbecoming for maidens and have accepted infamy, I disregarded modesty, I transgressed the desires of my parents, I did not care for public censure, I gave up modesty which is the natural ornament of women. Tell me, how can I, who have done all this now act as you desire in this matter ? So I have folded these hands before you, this my oblation to you, and here I fall at your feet. Favour me from here

you have gone to the forest along with my life. For this reason, do not think of this matter again even in a dream.' With these words she stood silent.

119. On hearing it Mahāvetālā reflected over it for a long time and sent back Keyūraka, saying 'Go, I shall come there personally and act as is fitting (in the matter). When Keyuraka went away, she said to Chandrapīlā : 'O prince, charming is this Hemakutā ; and wonderful is the capital of Chitrarathā. The country of Kionaras abounds in curiosities. The world of the Gandharvas is lovely. And Kādambā is plain-hearted and noble. If you do not consider the journey very troublesome, or if no important business would suffer, or if your mind is curious to see a region not seen before, or if your mind abides by my words, or if you find happiness in seeing us for a long time, or if you deserve a request (from me), or if you think this person (i. e. myself) as one to whom it is not proper to refuse anything, or if (even) slight friendship has grown between us, or if I deserve to be favoured, then you should please not make this request fruitless. After going along with me to Hemakutā, the abode of everything that is extremely charming, there paying a visit to Kādambā who is in no respect different from me, removing the freak of madness of her mind, that is caused by false ideas, and taking rest for one day, you should please return tomorrow. Having found in you alone a disinterested friend, my heart that is overpowered by the weight of dark sorrow, has as it were breathed out

after a long time, and having told you the account of my life, my grief as it were has become endurable. The company of the good divert even an afflicted person. The appearance of virtues to persons like you is solely devoted to bringing about the happiness of others.' When she was addressing him thus, Chandrapala said, 'O revered lady, I am at your disposal since I saw you. You should at your will appoint me without hesitation to do any duties.' So saying he set out along with her,

120. In course of time he went to Hemakuta, reached the palace of the Gandharva king and, having crossed the seven courts with golden arched gates, came to the door of the apartment (reserved) for maidens. On entering, escorted by doorkeepers who ran forward at the sight of Mahasvetā, who saluted even from a distance and who had in their hands golden sticks, the prince beheld the inside of the palace assigned to the priestesses, that was full of innumerable hundreds of thousands of women, as if it were a new world of mortals full of women alone, as if the whole woman-kind of the three worlds had been brought together to find out the total, as if it were a new creation without males.

121. Going a little distance into that above-described (part of the palace), he heard various extremely charming talks of the attendants who were waiting upon Kādambarī and who were moving to and fro. As soon as he heard them, he approached the apartment of

Kādambarī. Then he saw the way that presented the appearance of the entrance to a long street, on account of the women that had come there to wait upon (Kādambarī), that stood up on both sides (of the way) and that appeared to be a wall of beauty. In its centre he saw a beautiful pavilion. There in the midst of it he saw Kādambarī surrounded by a bevy of girls who sat down in a circle on the borders (of the pavilion) and who numbered several thousands. She was asking Keyurakā, who was sitting in front near her and who was loud in his eulogy of his (Chandrapāl's) beauty, to speak about Chandrapāl alone again and again, saying 'Who is he? Whose son is he? What is his name? How is his form? What is his age? What does he say? What have you said to him? How long have you seen him? How did he come to be acquainted with Mahāśvetā? Is he going to come here?'

127. The heart of Chandrapāl, on seeing the splendour of the moon-like face of Kādambarī, leapt with joy, like the waters of the sea. It then occurred to his mind, 'Why were not all my other senses turned by the Creator into sight alone? What noble deeds did this eye possibly perform that it can see her without any hindrance? Oh! this is a single wonderful home of all beautiful things created by Brahmā. Whence were these atoms of superb beauty secured? Surely from those drops of tears, that fell from her eyes due to the pain caused by the touch of the palm of the hand of the Creator when he

created her, were created in this world these groves of Kumuda and other white and blue lotuses' While he was thinking thus, his eyes fell on her eyes. Then while she was thinking to herself, 'Surely it is he of whom Keyūraaka spoke', her eye also, that was dilated on account of the surprise at the sight of his great beauty and that was fixed steadfastly on him, fell on him for a long time.

123 Kādambārī, who came forward a few steps as if with difficulty affectionately embraced Mahās'vetā who was eager as she had not seen her for a long time. Mahās'vetā also, who clasped her neck still more closely, said to her: "Friend Kādambārī, there is a king by name Tarapida in the Bhārata country. Here is his son, Chandrapida, who has come to this region while on his campaign of the conquest of the quarters. Since his (first) sight of mine, he has instinctively become my disinterested friend. Though my heart has become cold as it has given up all attachments, yet he has attracted it by his rare virtues that are naturally artless. For it is rare to find a man of sharp intelligence who is wholly courteous, a disinterested friend and sincere of heart. And hence I brought him here forcibly with the idea that you also like me, on seeing him, will come to know the skill of Brahmā in creating (him). I have described my dear friend to him in various ways. Therefore giving up shame because he is seen for the first time, leaving aside lack of confidence (in him) because

he is not acquainted with you, and dismissing all suspicion because his character is not known to you, behave towards him as you do unto me. He is your friend, your kinsman, your attendant." When she said thus, Chandrapada made a bow to her.

124 Kādambarī too sportively made her obeisance^{*} and sat down on a sofa along with Mahāvetā. Chandrapada took his seat on a stool that was placed near the top of the couch and that was brought near in haste by some attendant. Kādambarī herself got up and washed the feet of Mahāvetā with the water that was quickly brought by her attendants, dried them up with her upper silk garment and again ascended the couch. Kādambarī's friend Mahāvetā, quite worthy of her beauty, who was her second life as it were and who was the place of all her confidences, forcibly washed the feet of Chandrapada even against his will. Mahāvetā affectionately touched with her hand Kādambarī's shoulder and asked her about her well-being. She, too, being ashamed from love to her friend of her own health, as if feeling guilty because she still remained at home (when her friend dwelt in a forest), said as though with an effort that she was doing well. After a moment, Mahāvetā said to her who was engaged in offering a betel-roll: "Friend Kādambarī, Chandrapada who has newly come here must be first paid attention to by us all. Give him, therefore, the betel first of all." When she was thus addressed Kādambarī, who slightly averted

her bent face, slowly and a little indistinctly said to her ' Dear friend, I am ashamed of this boldness as I am unacquainted with him. Please take it yourself and give it to him ' Being addressed again and again by her, she somehow, like a village maiden, made up her mind to give him the betel. She, who did not take off her eyes from the face of Mahāvetā whose whole frame of body was shaking, and whose eyes were slightly closed, extended her tender hand having a betel roll in her hand. Chandrāpida, too, stretched forth his hand that was naturally red as if red lead had been transferred to it by striking the temples of his triumphant elephant. And there with her hand that had the line of bracelets stirred by her tremor and that was as if conversing with him and allowing drops of perspiration to fall, she gave him the *Tambula*, as if making a gift of herself with the words ' Please accept this slave given by Cupid ' She then took another *Tambula* and gave it to Mahāvetā.

125. In the meantime the chamberlain came there and said to Mahāvetā, ' Long lived lady, His Majesty Chitraratha and the queen Madhā are both inviting you for a visit. When she was told thus, she desired to go and so asked Kādambarī with the words, ' Friend, where should Chandrāpida stay ? ' She replied with a smile, ' I find Mahāvetā why do you say so ? Since I saw him, he has become the sole master of my body, what to say then of this mansion, or wealth or attendants ? He should stay anywhere he pleases or as my dear friend

would like.' On hearing it Mahāsvetā said, 'Let him then stay just here in the jewelled palace on the pleasure-mountain in the pleasure garden that lies in the vicinity of your palace,' and then went to see the Gandharva king. Chandrāpila also, followed by girls who were clever in the art of music for his diversion and escorted by Keyuraka whom he had seen before, started out along with her and went to the jewelled palace on the pleasure mountain. When he went away, the Gandharva princess dismissed all her friends and attendants and ascended the (terrace of the) palace followed by only a few attendants. There she lay herself on a couch and being diverted by her attendants who were sitting near her she began to reflect over him: 'Rash as I am, I never thought that he was a stranger to me. Fickle as I am, I did not consider whether I was fit for being seen by him or not. I did not fear my elderly persons. I was not distressed by public gossip. Bereft of kindness, I did not likewise care for the fact that Mahāsvetā was so sorrow. Even persons of dull intellect would mark such a loss of modesty, not to speak then of Mahāsvetā who is conversant with love affairs or my friends who are skilled in all arts. Unlucky as I am, I am undone in all ways. It is better for me to die today, than to live a shameless life. On hearing this account, what will my mother, or father or the Gandharva people, say (about me)? Really, I know not, unfortunate as I am, whether by cursed Cupid or

by the store of sin committed (by me) in former lives or by some one else, this Chandrapada, who has deluded me, has been brought here, at whose mere sight I am become a mere tool (in his hand), as if I were handed over to him by Cupid or sold to him by my heart. I have nothing to do with that inconstant man.' She resolved thus in a moment. Although she had made a resolve, still she again turned her heart towards Chandrapada as before, being reprehended as it were by Cupid. Thus the force of the argument against (her love for Chandrapada) being exhausted, she was perforce overwhelmed by the emotion of love and so having got up as if involuntarily she stood (there) looking at that very pleasure mountain through the latticed window. Standing there she saw him in her memory and not by her eye as if distressed by the screen of tears of joy. As though unable to bear the lapse of time that would pass before she were united to him, she employed her mind to go (to him) and return and not her attendants.

126 Chandrapada also, having entered the (extremely) clean jewelled palace as if it were a second pure heart of Kīdāmburī lay down on a carpet spread on a slab of stone, with several pillows piled upon it one over another on both the sides. His feet were taken on his lap by Keṣurakā. He was surrounded by girls who were sitting in places assigned to them. With his heart wavering, he then fell *ṛ-thinking*. 'Probably levity, natural to mortals, afflicts me thus with thousands of false

hopes and deceives me. The intoxication of youth, wherein discretion is absent, or Cupid maddens me. What is the use of thus afflicting the mind for nothing? If this (maiden) of fair eyes has really this same feeling towards me, then that very Cupid, who is favourable to me without being requested, will before long make it clear. He alone will remove this doubt. Reflecting thus he got up and again sat down along with those girls talking on various subjects, and remained playing with fine sport provided by (various) arts. Sitting there for a while, he set out and, with his heart drawn by the curiosity to see the garden, ascended the top of the pleasure-mountain.

127. On seeing him, Kādambarī left the window in order to see Mahāśvetā return saying to herself 'she is late', and with her heart drawn away by Cupid ascended the upper terrace of the palace. Being there with few attendants she embraced her friend Mādalekhā many a time, and frequently concealing her body behind her servants she looked at him with a smile and was being looked at by him. Thus she did not know that very long time had elapsed. When she was informed by her door-keeper, who came up, that Mahāśvetā had returned, she came down from the terrace. Although she was not inclined to take her bath *et cetera*, she performed the duties of the day according as Mahāśvetā did. Chandrāprīā also, having descended (from the summit) along with Kādambarī's servants who were first sent

down, took his bath and having worshipped his favourite deity on an unbroken slab of stone performed all his day-duties such as taking food and the rest on the same pleasure-mountain.

128. After taking his food in course of time, he took his seat on a charming emerald slab that stood on the eastern side of the pleasure-mountain and suddenly beheld the day as it extinguished by white radiance possessed of very great lustre, as with water. He, then, turning his eyes out of curiosity in the direction of the light, saw Madalekha coming (towards him) followed by Tamālikā and surrounded by a large bevy of girls; by her side was Tarālikā and she had with her a pearl necklace shedding lustre and extremely charming, held in a box that was covered with white silk cloth. On seeing it Chandrapāla decided in his mind that it must be the cause of the whiteness that excelled the radiance of moon-light, and welcomed Madalekha as she was coming towards him by using up to meet her even from a distance and showing other ways of proper polite behaviour. She too sat for a while on that very emerald stone and then rose up and herself anointed him with sandal unguents, made him put on these two garments and having made his head ornament with wreaths of Mīlā flowers and taking that necklace (in her hand), said to Chandrapāla: 'O prince, what possibly will this your tenderness, that is lovely because it is free from pride, not compel persons, who are bound by the ties

of love (for you), to do ? Your very form deserves to be blamed in this matter, since it creates confidence at your very first sight. Otherwise, all this, when addressed to persons like you whose greatness is well-known in the whole world, seems inappropriate ; and, moreover, what is (left) to be given to you, when you have yourself captivated our heart ? What is to be given to the lord of one's life ? What return can we make for the great favour you have already shown in coming here ? How can we make your arrival rewarded, as you have fulfilled the object of our life by your sight ? Under the guise of this (necklace) Kāṭambārī manifests her love and not wealth. That the wealth of the good is really the property of others, need not be clearly expressed. Let alone in the first place (the point about) her wealth. Even if she accepts service of a person like you, she will (surely) not be considered as one who has done something wrong. Even if she consigns herself to you, she would not be deceived. Even after giving over her life to you, she would not repent. The greatness of the good is averse from repudiating those who love them, as it is bent on being kind. Greater shame is felt in offering presents, than in asking favours of them. To tell you the truth, Kāṭambārī considers herself to have as it were offended you by this incident. This necklace called Ś'eśha, because it was the only left out of all the jewels that were produced at the time of churning out nectar, was given by the Lord of waters to

God Varuna who came to his house (as a guest) being highly esteemed for that very reason God Varuna gave it to the king of the Gandharvas, who again gave it to Kādambarī. She too has sent it to you considering that your form is quite worthy of this ornament and thinking that the sky alone is the proper abode of the moon and not the earth. Even though persons like you, whose bodies are adorned by the ornaments of their own virtues, do not put on their bodies ornaments highly esteemed by ordinary people which cause trouble still Kādambarī's love is a reason in this case (why you should put it on). Has not Lord Vishnu placed on his chest the piece of stone called Kaustubha, thus exhibiting his great regard for it because it was born along with Laxmi? And Vishnu does not excel you in this matter, nor does the Kaustubha jewel excel the neck lace Seshā in the slightest respect, nor is Lakshmi able to approach Kādambarī by imitating her beauty even in the slightest degree. Hence she deserves this great regard from you, nor is she an unworthy object of this your love. If you do not respond to her love, she will certainly worry Mahāvēta with thousands of taunts and then give up her life. For this reason alone Mahāvēta has sent to you Taraḥitā also with this neck lace. She has also sent the message to the prince, viz. 'The noble prince should not even think of crushing the first impulse of Kādambarī's love.' And so saying she tied it on his chest, as a galaxy of stars on the slope of the golden mountain.

129. Chandrāpāda, too, respectfully said to her in astonishment: 'O Madalekhā, what can I say to you? You are very skilful. You know how to make others accept (your gifts). Leaving no room for me to reply (to you), you have shown your cleverness in speech. O simple girl, who are we as regards ourselves, or who are we to accept or to refuse? All this talk is at an end. I have been made an instrument (in your hands) by your ladyships who are rich in goodness. So you can employ me to do good or evil things at your sweet will. There can indeed be no man whom the virtues of her ladyship Kāṁbārī, who is extremely polite, do not enslave.' So saying and standing there for a long time conversing over matters relating to Kāṁbārī, he dismissed Madalekhā. When she had not gone far away, Chitraratha's daughter also, who rejected the royal emblems of staff, umbrella and *chowrie*, who forbade all her attendants, from following her, and who was accompanied by Tamālīka alone, again ascended the same terrace of the palace in order to see Chandrāpāda who was on the pleasure-mountain, resembling the moon on the rising mountain and who was white with saoral, the fine garments and the necklace. Standing there she stole his heart as before with her glances that were tremulous on account of various graces. She stood there looking at him till the day had withdrawn its rays.

130. Then when the sun had set and when the time was unfit for seeing objects, Kāṁbārī descended from

the terrace of her palace, and Chandrapīda from the slope of the pleasure-mountain. Very shortly after that, the moon who was the delight to the eyes, came up. When the moon had risen high, Chandrapīda lay down on a slab of stone, white like pearls and as cool as moonlight, that was assigned to him by the attendants of Kādambarī. When he was thus lying there, Keyuraka came there and said, 'Her ladyship Kādambarī has come to see you.' Then Chandrapīda hastily got up and saw Kādambarī coming (towards him), surrounded by only a few friends, who had removed all the insignia of royalty and who was leaning on the arm of Madalekhā. After arrival, she, manifesting the charm of her love, took her seat on the ground, that was fit for an attendant like an ordinary woman. Chandrapīda, too, although being often pressed by Madalekhā, saying, 'O prince, you should please sit on the slab of stone itself,' sat down on the floor. When all of them took their seats, Chandrapīda remained silent for a while, and then began to speak: 'O lady, there is no room for the favour of conversation and the like in me who am a slave and who am happy at your mere sight; much less then for such a grace (as a visit from you). Even after reflecting carefully, I cannot find in me even the slightest merit, which deserves such height of favour. That you thus please by carefully attending to even a low servant (like myself) is this your very straight-forward goodness that is charming because it is free from pride. Probably your

ladyship may consider me an impolite man who is to be won over by formalities. Blessed indeed are your servants over whom you have got control. What honour can possibly be (required to be) shown to a servant who is only fit to do his share of the commands (of his master)? My body is (only) an instrument for obliging others and my life is as light as a blade of grass.' Interrupting his speech who was thus speaking, Madalekhā said to him with a smile 'O prince be it (as you say) but her ladyship Kādambarī is indeed vexed by this over-constraint. Why should you speak thus? All this has been accepted by her even without words, but why is she kept in suspense by this your speech that is unsubstantial because of its external display of courtesy? Remaining (silent) for some time she created an occasion to speak and asked him everything, saying, 'How is king Taidipala? How is the queen Vāsavati? How is the venerable Sukanāsa? How is Ujjayini? How distant is it? What is the nature of the Bhārata Varsha? Is the world of mortals delightful?' Remaining there for a very long time conversing on such and other matters, Kādambarī got up, ordered Keyuraka and her attendants to sleep not far from Chandiāpala, and ascended the terrace of the palace meant for sleeping. There she adorned the bed placed under a canopy of white silk garment. Chandiāpala too, whose feet were being shampooed by Keyuraka, passed the night on that very slab of stone, reflecting in his mind over the humility,

beauty and serenity of Kādambarī the causeless kindness of Mahāvetā the goodness of Madalekha, the dignity of the attendants, great prosperity of the world of the Gandharva king and the charm of the Kimpurusha country

131 When the sun had risen, Chandrapīḍa got up from the slab of stone, washed his lotus like face, performed his morning adoration and after taking a *Tūmbula*, said, 'Keyirāṇ, see whether her ladyship Kadambarī has got up or not and where she is. When he was informed by him, who went and returned, saying 'Sir, she is sitting along with Mahāvetā on a seat, plastered with *chunam* in a courtyard underneath the palace on the Mandara mountain, he came there to see the daughter of the Gandharva king. Approaching Kādambarī he made an obeisance to her and sat on a seat placed on that very raised part that was white washed. Remaining there for some time and looking at the face of Mahāvetā, he gently smiled and it produced dimples on his cheeks. She also, understanding his intention from that much said to Kādambarī, 'Friend Chandrapīḍa is softened by your virtues as the moon stone by the rays of the moon, and cannot speak out himself. The prince is really desirous of going back. The princely host, he has left behind him, is in distress, as it does not know his whereabouts. Moreover, even when you are at a distance (from each other) your love now is established till the day of universal doom, as that between the

lotus-plants and the sun or between white lotus plants and the moon. Hence please allow him to go'

132 Then Kādambari said, 'Friend Mahās'veta, I, together with my attendants, belong to the prince as his own soul. What is the need then of an entreaty in this case?' and sent for Gandharva youths and ordered them to accompany the prince to his own land. Chandrāpīla also got up and first saluted Mahās'veta and then Kādambari. He then, being drawn by the affectionate eye and mind of Kādambari, said to her, 'Revered lady, what shall I say to you? People do not believe in those who talk much. I should be remembered while conversing with your servants.' So saying, he set out from the apartment reserved for maidens. All the maidens except Kādambari, being drawn by their great regard for his virtues, followed him as far as the outer arched gate, as though they were under his subjection. When the maidens returned, he mounted a horse brought near by Keyuraka and being followed by those Gandharva youths started to go from the Hemakuta mountain. In course of time he reached the hermitage of Mahās'veta and there he saw his army arrived, by following the track of Indrajudha's hoofs and encamped on the bank of the Anechhoda lake. After dismissing all the Gandharva youths, he entered his own residence, being saluted by the people in the camp who were full of joy, curiosity and astonishment. And after paying due

respect to the princes, he almost passed the day in the company of Vais'ampāyana and Patralekhā in only variously giving description of Mahā-vetā, Kādambāi, Madalekhā, Tamālika and Keyuraka Royal Glory, out of jealousy as it were at the sight of the beauty of Kādambāi, did not give him pleasure as before. While he was awake reflecting in his mind, that was full of anxiety, over that fair eyed Kādambāi, the night passed away. The next day when the sun rose and when he was sitting in his audience-hall with his mind fixed on her alone, all of a sudden he saw Keyuraka entering with the door-keeper. When he respectfully saluted him with his head touching the ground even from a distance, he (Chandrāpīla) ran (towards him) and closely embraced him on the way, after words of welcome, first with his eye that moved towards the corner, then with his heart, then with his hair standing on end and lastly with (open) arms. He then made him take a seat just near his own, and reverentially asked him in the following words, the syllables of which were brightened by the nectar of his smile and that were as though full of the flow of love : ' Keyuraka, say whether her ladyship Kādambāi, together with her friends and attendants and Mahā-vetā too, is keeping good health ' He, on his part, whose fatigue of the journey was removed at once as though he had been bathed or anointed by the very smile of the prince that was produced by his great attention, said more respectfully

still after a bow : ' She is now all right since the piece requires about her thus ' So saying and removing the cover of a strip of wet cloth, he presented a folded box of lotus-leaves. He then opened it there and showed him the tokens (of affection) sent by Kālambari viz. (some) juicy betel nuts as green as emerald with their shells removed and having beautiful shoots, betel leaves pale like the cheeks of hon parrot, camphor, the pieces of which were as big as the crescent of the moon on the head of Siva; and unguents of sandal charming on account of the rich perfume of musk. Then he said . " Her ladyship Kālambari salutes the prince with folded hands that touch her crest-jewel. Mahāśvetā (honours the prince) with words of greeting together with an embrace, Madalekhā with a bow, and Yamāhikā with a prostration at his feet. Mahāśvetā has also sent word to you : ' Blessed indeed are those who have never cast their eyes on you. Your virtues, cool like snow and hence as if made of the moon when you are present, have indeed become in your absence as if made of the sun. In your absence, the city of the king of the Gandharvas is dull as if all festivities are ended. You know that, I have resigned all thfogs. Nevertheless, my heart, in spite of myself, wishes to see you perforce, who were so kind to me without any cause. Besides, Kālambari is much indisposed. She remembers you whose face is smiling and who is almost like Cupid. Hence by honouring her with a second visit, you will please make her

his attendants on both the sides with his face turned aside a little. When all the attendants were forbidden to follow him and were dismissed by the door-keepers who read his thoughts, he entered the stable accompanied by Keyuraka alone. When the keepers of the stable bowed and went away with eyes excited by the fear of their dismissal, he set aright the cloth that covered Indrayudha's back and that had slipped a little on one side, and pushed aside his mane that obstructed the sight of (Indrayudha) who had partly closed his eye, and resting his foot on the peg of the tethering post and leaning against a wooden post of the stable, slowly and gracefully said to him out of curiosity. 'O Keyuraka, please tell me whatever has happened in the palace of the Gandharva king beginning from my departure. (Engaged) in what occupation did the Gandharva princess pass her day? What did Mahāvētā do? What did Madalekhā say? What was the talk going on among the attendants? And what were you engaged in yourself? Was there any talk about me?' Keyuraka, too, related everything: 'Please listen to me, sir. When you departed, princess Kālambarī along with her attendants ascended the terrace of the palace and remained looking at the way of your departure that was obscured by the lines of dust raised by (the hoofs of) your horse. When you were concealed from her view, she placed her head on the shoulder of Madalekhā and as if flooding that direction, out of affection, with glances white as the

Milky Ocean, remained there for a very long time. Having somehow descended sorrowfully from that (terrace), she remained for some time in the audience hall and again got up and came to that very pleasure-mountain where you were staying. Reaching there, she passed the day seeing the several signs of your stay superfluously pointed out to her by her attendants, saying 'Here the prince stayed on a stone-slab, here he bathed on this stone, here he worshipped god Śiva on the bank of this mountain-river, here he took his meals on this crystal-slab and here he slept on a flat stone set with pearls.' And at the close of the day she somehow took her meals in that very crystal chamber, although she did not like to do so, on account of the impotency of Mahāśveta. When the sun set and the moon rose, she remained at the very place for some time pondering over something with her eyes half closed and then got up and went to the sleeping chamber. Then with her body thrown on the bed, she was since then writhing with a severe headache and thus she passed the night in bitter pain. At dawn she sent for me and then reproachfully bade me to obtain the news and incidents concerning your honour.'

134. On hearing it Chandrāpīda, being desirous of going (to Kādambarī), said, 'horse ! horse !!' and set out from his abode. Having then mounted Indrāyudha who was saddled and quickly brought near by the grooms and then having asked Patralekhā to mount at his back,

he placed Vaiṣampāyana in charge of the army, asked all his attendants to return and went to Hemakuta followed by Keyuraka alone who had mounted another horse. On reaching the gate of the palace of Kādambari, he dismounted from his horse. After dismounting, he consigned his horse to (the care of) the door-keepers, entered inside followed by Patralekha, who was curious to see Kādambari for the first time, and inquired of a eunuch who came forward as to where princess Kādambari was. After making an obeisance, he replied, 'Sir, she is lying in an ice-house built on the bank of an oblong lake containing a bed of lotuses at the foot of the pleasure-mountain on which there are intoxicated peacocks. When he was thus informed, he, being escorted by Keyuraka, went some distance through the midst of the pleasure-garden and beheld the day grow green, with the sunbeams turned into green grass by the lustre of the plaintain leaves green like emerald. In their midst he beheld the ice house covered with thickly laid lotus-leaves. In it he saw the attendants of Kādambari, who were almost (as dear to her as) her body, and who were attending upon her person. They looked like a host of water-nymphs as if they were the splendours of Varuna brought together, as if they were an assembly of autumn, as if they were an assembly of lakes and they were skilled in applying a cooling treatment.

135. Being bowed down to by that (retinue) who hastily withdrew and made way for him, (Chandru-

pidā) cast his eye on all sides on entering underneath the arches formed by plantain trees near which stood female door keepers and the seats under which were made with thick sandal paste. He then reached the interior of the ice house that was adorned by creepers, as if it were the heart of the Himalayas, or as if it were the house of Varuna (The Lord of Waters) for water sports where he observed the operations for arranging the means of a cooling treatment, that were already executed or were in course of execution by the maid servants. By and by, there being besmeared with an extremely cool and profuse touch both inside and outside, as if it were to be carried in a mass, he thought his mind was as if made up of the moon, his senses as made of Kumudā lotuses, his limbs as made of moonlight and his understanding as made of lotus fibres. He looked upon the rays of the sun as full of heavy dew, sunlight as full of sandal, the wind as full of camphor, time as full of water, and the three worlds as full of ice.

136. In one part of that (place) so described, he beheld Kādambā lying on a couch of flowers in a small pavilion resting on pillars of lotus stems and surrounded by a bevy of friends, like the Ganges with its retinue of all rivers.

137. Then she, without uttering a single syllable asked her attendants, who, coming in one after another as they saw him, announced to her the arrival of

Chandrapada, the following queries with her eye cast at every face and with its tremulous pupil moving: 'Say, has he really come? Have you seen him? How far is he (from here)? Where is he?' Having seen him coming towards her, she got up from that couch of flowers. Chandrapada also, approaching her, saluted her, just as before, showing due courtesy after first saluting Mahā-svetā. When she saluted him in return and again took her seat on the same flower bed, he pushed aside with his feet the small golden chair that was brought near by the female door-keeper, and sat on the bare ground. Then Kayuraka said, 'O princess, here is the betel box-bearer of prince Chandrapada, named Patralekha, who is an object of his favour,' and presented her (before him). Thereupon Kādambarī, seeing her, fell a-thinking, saying, 'Oh! how partial is the Creator to women!' She then respectfully asked her, who had made a bow to her, to approach and made her sit down near her at the back, when she was being looked at curiously by her attendants. At her very sight, great affection for her was produced in her (i.e. Kādambarī) and so the latter frequently touched her with her sprout-like hand encouragingly.

138. Chandrapada also, for whom all the courtesies proper for his arrival had been at once gone through, began to reflect on seeing the daughter of Chitraratha in that condition. 'My mind is indeed extremely foolish and hence it does not yet believe. Well, I shall first ask

her in a clever speech' Then he openly said: "O princess, I know on account of what pain this disease, that is acute due to constant torment, has been caused Oh, fair one ! it does not really give you as much pain as it does me I wish to make you all right even at the cost of my life. My heart sinks, as it were, when I look at you who are stricken with the torments of love and when I sympathise with you who are trembling Your creeper-like arms are emaciated on account of love And on account of your great torment, you have in your eye as if a lotus plant (growing) on land with red lotuses Put on yourself your auspicious ornaments befitting an excellent woman For, a young creeper full of flowers and bees looks splendid" Then Kādambarī, although simple by nature on account of her being only a girl, comprehended in her mind his entire meaning that was suggested by his obscure speech with her intellect that was as if instructed by Cupid Not thinking it possible that her desires could secure such a position, and betaking herself to bashfulness, she remained quite silent. Under some pretext she simply sent forth the light of a smile the very moment, as if to see him who was screened from view by the swarms of bees (hovering round her face) on account of the fragrance of her mouth. Then Madalekhā made a reply: 'O prince, what shall I tell you? This her agony is really poignant and indescribable. Moreover, what

indeed does not cause pain to her who is endowed with very tender emotions? For example, even the cool shoots of the lotus-plant turn into fire, even moonlight becomes like sunlight.' Kādamban too made the same reply a Madalekha in her heart. Chandāpda also, with an oscillating mind as (the speech of Madalekha) yielded two meanings, stood there for a long time engaged in conversation, that was clever in increasing affection, with Mahāvetā, drew himself away with great difficulty as before, and set out from the abode of Kādamban for returning to his camp.

139 Coming after him who had departed and was about to mount his horse, Keyuraka said to him "O prince, Madalekha requests you," saying "Princess Kādamban, in whom affection has been produced at her first seeing (Patralekhā), wishes her to return. She will return afterwards." Hearing this, you are to decide (what to do)." Having heard it, Chandāpda said, "O Keyuraka, happy and enviable is Patralekha, whom the favour of her ladyship (Kādamban), which is difficult to be secured, so pursues. You can take her in." He then again returned to his camp directly. As soon as he entered (the camp), he saw a man coming from his father with a letter and looking nobler than usual, Holding his horse, he, with his eye dilated with affection, asked him even from afar: "Well, sir, I hope, my father along with all his retinue and my mother, with all the

inmates of the harem, are doing all right.' Thereupon the man approached and, after making a bow, handed over two letters to him, saying 'Sir, (everything is) as you say.' The prince then held them over his head and opening them himself read them seriatim.

140 "His Majesty Tarapada, the overlord of great kings, who was an excellent worshipper of Siva and who has made his lotus like feet the head ornaments of the crests of all kings, greets from Ujjayini Chandrapada, the abode of all prosperity, kissing him on the head that kisses the circle of the flashing rays of the charming crest jewel. The subjects are all happy, but it is long since you were seen by us. Our heart is greatly anxious, and the queen is pining away along with other inmates of the harem. Hence the moment you finish the perusal of the letter should be made the time for your departure. He read the same contents written in the second (letter) sent by Sukanāsa. At this very moment Vaisampāyana also approached me and showed two other letters addressed to him, having the same purport. Then Chandrapada, saying 'as my father commands', directly mounted the horse and caused the drum to be beaten for return march. He then ordered Meghanāda, the son of Bālākāka, who was in command over a large force, who was standing near and surrounded by a large number of cavalry, saying 'You should please accompany Patralekhā. After a bow, Princess Kājabarī

should be told through Keyuraka, since it is certain that he will escort her as far as this place. 'This is indeed the nature of mortals, deserving to be censured by the three worlds, that pays no regard to others, that knows no acquaintance and that is hard to please,—mortals, whose affections, being therefore disappointing all of a sudden, do not care for the spontaneous tenderness (of others) In thus going away on my part, even the princess worthy to associate with celestial beings, has incurred blame by showing favour to an unworthy person (like myself) The ambrosial glances of the great conferring favours, when fallen on vain or improper objects, afterwards cause shame to them Still my heart indeed is not so much weighed down by great shame with reference to hādambārī as it is with regard to Mahāvētā The princess will certainly rebuke her often who took a liking for an unworthy object (like myself) and who extolled my virtues, having falsely attributed to me qualities that I did not possess What shall I do then ? For, the more weighty command of my father is master only of my body, but my heart, that is fond of dwelling on Hemakuta, has written a bond of slavery for a thousand births to princess (hādambārī) The favour of the princess did not allow it to move, just as a dense thicket does not allow the woodman (to move about) At all events I have started for Ujjayini at the bidding of my father. This wicked Chandīpāla should indeed be remembered

(to Durgā). Going a short distance towards it, he beheld (the temple of) Chandika that was surrounded by a door made of the tusks of wild elephants which was as white as a piece of pointed Ketaki flower, and that was inhabited by an old Dravida ascetic. He then took up his residence in that very temple.

142. Then dismounting from the horse, he entered (the temple) and saluted that (goddess) with his mind full of devotion. After respectfully going round her and again bowing down to her, he, while wandering out of curiosity to see that quiet spot, beheld in a part (of the temple) a Dravida ascetic who was screaming loudly and who was abusing in anger. On seeing him, he laughed at him for a very long time, although he was pained by the sadness due to the longing caused by separation from Kādambari. He prevented his soldiers who were laughing at him and who were excitedly carrying on a quarrel with that (ascetic). Having somehow calmed his wrath with pacifying words and with reconciliation containing hundreds of sweet words, he himself asked him in order about his motherland, his caste, his learning, his wife and children, his wealth, his age and the cause of his turning a recluse. When asked, he narrated (the account of) his life. The prince was greatly amused by him who was garrulous in describing his past bravery, beauty and riches. He (the ascetic) became as it were a means of diverting him whose heart

was distressed by separation. When familiarity grew (between them), the prince caused (his servants) to give a *lāmbūla* to him. When the sun had set, when the (other) princes had taken shelter (for the night) under the trees as they found them, when the horses were chained, and when the soldiers were about to sleep, Chandsāpīla went to bed that was made ready in front of Indīāyudha who was chained in a part (of the temple), and that was pointed out by the door-keeper. That very moment a rapier-like pain overtook the heart of him who was distressed. He dismissed his courtiers, as he was seized by agitation. He did not speak with those who were by his side, although they were very dear (to him). With his eyes closed, he often remembered the region named Kimpurusha. With concentrated mind he brought to his mind the loveliness of Hemaluta. He reflected over the disinterested friendship of revered Mahasveta. He again and again longed for the sight of Kadambā that was the (highest) fruit of his life. He very much desired the society of Madalēha, that was charming because of its being free from pride. He longed to see Tamalīlā. He was expecting the arrival of Keyuraka. He beheld (in his mind) the ice-house. He repeatedly heaved an extremely hot and deep sigh. He felt great love for the necklace 's'eshā'. He regarded Patralekha who had remained behind as fortunate. Thus he passed the night without sleeping at all. After getting up at day-break, he satisfied the desire of that old

Dravida ascetic with heaps of money given to him at his desire, dwelt in his favourite and extremely lovely regions and reached Ujjayini in only a few days.

143. Accepting the thousands of salutations,—made with folded hands as if they were the lotuses of worship,—of the citizens who were delighted and flattered by his sudden arrival, he entered the city quite unexpected. Knowing from his servants, who were bewildered by the feeling of great delight and who ran forward in emulation (to tell the news of Chandrâpida's arrival), that Chandrâpida was at the gate, his father, whose gait was slow owing to excessive joy and who drew to himself his pure upper garment that slipped aside, as the Mandara mountain did the waters of the Milky Ocean, and who was followed by thousands of kings who were near him, went forward to receive him only on foot. Chandrâpida also, dismounting from his horse at the sight of his father even when yet at a distance, prostrated himself on the ground (before the king) with his head that was shining with the rays of his crest jewel. Calling him near with outstretched hands, his father closely embraced him, who bowed to those who were present there at the time, for a very long time. The king then, holding him in the hand, took him to the abode of Vilasavati. She also, surrounded by all the women of the harem, hailed his arrival with joy by rising to meet him, for whom she performed all the auspicious ceremonies pertaining to his

arrival. He remained there for some time engaged in conversation regarding the conquest of the quarters and then proceeded to see S'ukanāsa. In exactly the same way he remained there for a long time, informed (S'ukarāsa) that Vaisampayana remained in charge of the army and was quite all right, paid a visit to Manorama, and returning to the abode of Vi'āsavati, performed there all the rites such as bathing, as if mechanically. In the afternoon he went to his own palace. There with his mind distressed by anxiety being separated from Kādambari, he considered as dull not only himself, but also his own palace, the city of Ujjayini, and the whole world. Then being eager to learn the news about the Gandharv princess, he awaited the return of Patralekhā as if it were a great festival, as if it were the time for securing a derived boon, or as though it were the time of the appearance of nectar.

144 Then after the lapse of a few days, Meghanāda returned with Patralekhā and presented her (before him). When she had made her obeisance even from a distance, Chandrapāda, who manifested his love by a smile, showed, by getting up, his great regard for Patralekhā and embraced her, who was naturally his favourite but had become still dearer to him as though she had secured additional charm on account of the favours that she received at the hands of Kādambari. He touched

Meghanāda who bent before him on the back with his tender hand, and said to her when she had taken a seat : ' O Patralekhā, tell me whether her ladyship Mahāśvetā along with Madalekhā and princess Kādambarī are doing all right. And are all the attendants, Tamālīkā, Keyurakā and others, keeping well ? ' She replied : ' O prince, all is well as you say. Princess Kādambarī, along with her friends and attendants, is honouring you folding her hands on her head.' After dismissing all the princely courtiers, he entered the interior of the palace with Patralekhā who had thus spoken. There with his mind extremely anxious he was unable to restrain his curiosity on account of his great love, and so he sent away his attendants far (from himself). On entering, he resorted to the centre of the lotus-bed growing on land in the (premises of the) house, and, pushing aside with his lotus-like foot a pair of Hamsas that was comfortably sleeping there under another leafy bower, sat down and asked her : ' O Patralekhā, tell me how you fared there when I returned. For how many days were you there ? How did the princess favour you ? What was the nature of the chitchat that was going on there ? What were the discussions that took place there ? Who remembers me most ? And who has got greater affection for me ? ' Being thus asked, she said : ' Prince, listen to me with an attentive mind. I shall tell you how

I fared, for how many days I was there, what favour I received from the princess, how the chitchat was going on there, what discussions were carried on, who remembers you most and who has got greater affection for you.

145. After you returned from there, I went back along with Keyūraha and sat down myself near the bed of flowers as before. I dwelt there happily enjoying ever fresh favours of the princess. In short, for the whole of the day, the eye of the princess was mostly fixed at mine, her body to my body, her tender hand to my hand ; her speech dwelt in the letters of my name, and her heart on my affection. In the afternoon, supporting on me alone, she came out of the ice-house, walked about at her will, and, forbidding her servants (to follow her) went to her favourite maidens' garden. There she ascended on to a white-washed raised seat in the young women's garden by means of an emerald flight of steps as if they were made of the waves of the Jumna. Remaining there for a while, she looked at my face for a long time wishing to speak something to me. While yet looking at me, she made a resolve and, wishing to enter the fire of love, as if bathed herself in the stream of perspiration. When I, who understood her intention, requested her to order me (as she desired), her words did not come forth, as if they were held fast by the hundreds of cares that had occupied her heart. She only

made a shower with drops of tears. When she was reduced to that condition, I requested her, saying 'O princess, what is this?', she breathed a deep and hot sigh after wiping off her eyes the inside of which had grown red (owing to weeping). Being again and again pressed by me, who guessed the cause of her sorrow, to tell (it to me), she remained for a long time with her steady eyes fixed on the ground through bashfulness.

146 By and by she again cast her eye towards me and somehow persuaded herself to relate (the cause of her grief) and said to me 'Patraleki! by reason of my great fondness for you neither father, nor mother, nor Mahāśveta nor Bhadrakāya nor my life (itself) is so much to me as you are. You are dear to me since I saw you (first). I know not why my heart trusts you casting off all my friends. Whom else shall I censure? To whom else shall I give out this humiliation? With whom else shall I share this grief? Having communicated to you this unbearable weight of sorrow I shall give up my life. I swear by your very life. I am ashamed even of this my heart that knows my story, how much more then of another's heart (if it knows my story)? How should such a woman as I stain, by evil report, a family pure as the rays of the moon, or give up the sense of shame, descended to me from my forefathers, or turn my mind to a rash act that befits only an ordinary

maiden ? I, therefore, not being seduced by my father (to be given in marriage to Chandrāpīda), nor given by my mother (to him), nor coaxed to by my elders, shall give no word to him, nor send him anything, nor shall I show the (slightest change of) expression. That conceited prince Chandrāpīda has forcibly made me, who am like a timid, helpless and mean woman, worthy of the blame of my elderly persons. Tell me whether this is the conduct of the great, or whether this is the reward of friendship, since my mind, that is as delicate as fresh lotus-filaments and shoots, is thus overwhelmed. For, maidens should not be lightly treated by young men. Generally, the fire of love burns first the sense of shame (of young women) and then their hearts. The arrows of Cupid first shatter their modesty and other qualities, and then their vitals. Hence do I bid you farewell to meet you again in another birth. No one else is indeed dearer to me than you. I shall wipe off my stain by making the atonement of giving up my life.' With these words she remained silent.

147. As to myself, to tell the truth, I, as I knew nothing of the matter, requested her sorrowfully, like one ashamed, or afraid, or bewildered, or deprived of consciousness, thus : 'O princess, please tell me, I wish to learn what prince Chandrāpīda has done to you, or what offence has been committed (by him), or by what

discourtesy he has troubled your mind, that is as delicate as a night lotus and that does not deserve to be troubled (by any one) On hearing it, the princess will give up her life only when I have first killed myself' Thus addressed by me, she again said 'I shall relate (everything) to you Listen (to me) attentively In my dreams that clever rogue comes daily and employs the caged parrots and *Sārikas* as messengers in (conveying to me) secret messages He considers even refusal as jealousy, he regards abuse as a joke, he deems even silence as honour, he looks upon even the enumeration of his faults as a means of remembering him, he regards even contempt as unfettered love and esteems the censure of the people as fame

148 Having heard her speaking thus I, being full of the feeling of joy, thought to myself 'Oh! she has been really drawn far by Cupid with reference to Chandiapala If indeed the mind itself of Cupid be pleased with the prince Chandiāpala under the guise of *Kādambari*, then his innate virtues that were developed (by him) with care, have repaid him, his glory has brightened the quarters Then I openly said with a smile: 'O princess if it be so give up your wrath, and be pleased You will please not blame the prince for the faults of Cupid These indeed are the rash acts of that rogue, Cupid, and not of the prince' When I was thus speaking, she again replied to me out of curiosity:

' As for this Cupid, or whoever he be, tell me what forms he assumes.' To her I respectfully said, ' O princess, how can it have a form ? It is a bodiless fire. To be more explicit, he causes heat without manifesting flames. Without exhibiting a mass of smoke, he makes the tears flow. Without showing the heap of the particles of ashes, he shows paleness. And that being does not exist in this wide world, that is not, or has not been, or will not be the victim of his shafts. When he takes his flowery bow in hand, he pierces even a strong man with his arrows. '

149. After hearing this and pondering for a while, she replied : ' O Patralekhā, this person (i. e. I) has been compelled by Love to feel affection for the prince, as you say. All these forms of his and even more are found in me. As you are not different from my heart, I now say to you alone (all these things). Instruct me (then) what is proper under the circumstances, I am not conversant with such matters. Moreover, my heart feels death preferable to life, as I, feeling great shame, have become an object of the blame of my elderly persons.' I again said to her who spoke thus : ' Enough, enough (of it) now. O princess, why do you vainly persist in dying ? A boon has been offered to you by the god of Love who is pleased (with you) even when he is not worshipped by you. How can elderly persons blame you in this case, when Cupid makes plans

about you ; who are a maiden, like an elderly person ; when, like a mother, he approves, and, like a father, gives you away ; when, like a friend, he produces longing in you ; and when, like a nurse, he teaches you the conduct of love-affairs in your youth. How many (instances) of those that chose their husbands for themselves shall I quote to you ? If it were not so, then the ordinance of choice-marriage in the law-books would be simply meaningless. Then be pleased, O princess. Away with your persistence in dying. I swear by the touch of your lotus-like feet. Entrust me with a message. I shall go and bring here prince Chandra-pida who is the beloved of your heart.' When I spoke thus, she, as if drinking me with her eye that was wet with the water of affection, and as though supporting herself by modesty that is natural to maidens though her heart was overpowered by great delight, gently said to me :

150. I know your intense affection. Simply, how could women, naturally tender as a young *S'ishā* flower, possess such an audacity, especially maidens (like me) that are quite young ? Inconsiderate are those who themselves send messages, or approach (their lovers) ; I, a mere girl, am ashamed to send a thoughtless message myself. Or what word shall I send ? If I were to say, ' you are very dear to me,' it would be superfluous. To say ' Am I dear to you ? ' would be a foolish question. To say ' My love for you is very great ' is the

speech of a prostitute. To say 'I whuld oot live without you,'—it is contrary to experience. To say 'Cupid overwhelms me,' would be a ceasure for my own fault. To say 'I am given to you by love' is only a means of coming to meet him. To say 'you are forcibly held up by me' would be the audacious speech of a harlot. To say 'you must oeds come' would be the pride of beauty. To say 'I shall come to you myself' would be fickleness (characteristic) of women. To say 'this servaot is solely devoted to you' is light-heartedness in expressing one's devotion. To say 'I caoot send a message for fear of a refusal' is to rouse the sleeper. To say 'I shall be in a dreadful coodition on account of my grief due to the fact that I cootined to live contrary to my expectations' would be (the words of) intense love. If I were to say 'you will know my love by my death'—it is quite impossible.

PART II.

(UTTARABHĀGA.)

1. Moreover, if the prince (Chandrāpīḍa) were now brought back, my very sense of shame, being ashamed of sickness, would not show herself to him. Embarrassment, being perplexed by the knowledge (on the part of Chandrāpīḍa) of the changes wrought (in me by Cupid, would not itself stand in his presence. Despondency, being chilled by the fear of not having duly honoured (Chandrāpīḍa), would not itself approach him. Lightness of heart itself, being regardless enough to have approached him of its own accord, will not be certain of being accepted by him. Fear itself, being afraid of the fault of bringing him back against his will, would not face him. If it be not possible, for some reason, to prevail upon him (to come here) even by falling at his feet on the part of my dear friend (Pātralekhā), who endeavoured out of affection for me, either on account of the feeling of shame on the part of elderly persons, or out of concern of the duties of a kṛg, or owing to the happiness (he felt) at the sight of his relatives whom he had seen after a long time and who were brought up with him, or on account of the desire of avoiding the trouble of coming back again (to Hemakūṭa), or on account of his great love to stay in his own palace, or out of love for his motherland, or on account of his not desiring this person of his,—even then it matters very little. What more has now happened? I am the same Kādambarī, who was seen by the prince, reclining on a bed of flowers in the snow-house, which, though it had dew in

the form of masses of the particles of soow, ooly removed the outer heat of the body merely, and which had become the meetiog-place of all lovely objects. These are the very eyes of mine whose loogiog for seeiog him is oot yet superfluous and within the range of whose sight he had come. This is that same wretched heart, that is vacant oo accouot of its oot knowiog what to do and that was not able to hold him fast so it, although he had entered into it. This is that same hody that stood indifferent for a loog time evoe in his preseence. This is that very hand, which, *out of a false regard for my elderly persons*, did oot offer itself to him. Chandrāpida too, who did not care for the pain of others, is the same who came here twice and returned (home). That Cupid, who had ooly five arrows, is the same who had exhausted all his arrows (by dischargiog) at me alooe, and heoce who was powerless elsewhere (i. e. against Chaodrapida) and of whom you spoke to me (before)

2. I have declared solemnly to Mahās'vetā that I would not marry as loog as she was distressed. To her I have again said : 'O priocess, do oot bring this thought to your mind. This is a bad idea. This Cupid is very terrible and works evil. He may evoe deprive (a person) of life on accouot of the love so one's heart wheo the beloved person is beyood one's sight.' She replied : 'Even this does not exist so my case. The prince, pictured to the mind by my imagination, always shews himself to me, not being observed (by others), evoe

in the presence of men, like one possessed of miraculous powers,—he being handed over to me either by my fate or by separation, or by youth, or by love, or by pride, or by heart, or by some one else. Moreover, he is not so hard-hearted as to desert me all of a sudden like that (real Chandraśūda). He himself is afraid of being separated from me. He is not day and night anxious for Lakshmi. He is not the lord of the earth. He does not care for the Goddess of Learning. He does not add to his fame. I have already told you how I see the prince, who is simply a cause of making ignorant people (like myself) and who is a deceiver. I see him day and night when I am sitting, standing, wandering, sleeping, keeping awake, with closed eyes, walking and dreaming. I see him on the bed, in the beautiful pavilion, in the lotus-beds round the house, in the gardens, in the pleasure-lakes, on the pleasure-mountain and in the young mountain streams. Then enough of this talk of bringing him back.' When she was speaking thus, she closed her eyes as if she fainted all of a sudden, she hung her face downwards as if it were a red lotus a little darkened; she then stood silent like one engraved.

3. On bearing it I began to reflect. 'True it is that the lover pictured in imagination, as referred to above, is indeed a very important support of life to those who are separated, mostly to women of noble families, and particularly to maidens.' While I was

thus thinking, the day became red (i. e. drew to a close) as if flooded by the liquid in the form of the story of the love of Kādambarī. In the meanwhile, young girls, coming (there) and executing their respective duties, who had held lamps (in their hands) from afar and who formed themselves into circles, with lamps that emitted fragrant smell because they were filled with perfumed oil, surrounded me. Then I again requested her, who looked like a Champaka creeper covered with fresh and thickly spread buds : ' Be pleased, O princess ! you will please not betake yourself to sorrow that torments the heart, as you do not deserve it. Check your felling of grief. Here do I come back with Chandīāpīda ! ' Having then quickly opened her eyes at these my words which contained the name of the prince (Chandīāpīda), like a woman, fainting through (the effect of) poison, (who opens her eyes) by (the reflection of) the incantation that removes poison, she longingly looked at me and asked her attendants, ' Who is there in this place ? '

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4. Thereupon maidens, whose bodies were shining with white robes, ran forward requesting for an order through the garrulous bees on their lotus-like ears. Casting an eye on them all one after another, who were looking at her lotus-like face and who awaited her commands, she took her seat on an emerald stone slab and said : ' O Patralekhā, really I do not speak this

to you, simply because it would please you. Looking at you alone, I am holding this life. Still if you persist thus, then do accomplish the desired object." So saying, she showed me a great favour by giving me her personal garments, ornaments and betel-roll, and dismissed me." Having narrated this (to Chandrākṣa), she slightly bent her face and again gently said to him: "O prince, I, in whom boldness is engendered by the great favour shown afresh by princess (Kāṣambā), respectfully ask you, being afflicted at heart: Has the prince done what is worthy of his nature, that is affectionate to those that are distressed, in discarding the princess who is reduced to such a condition?" Chandrākṣa also, who was thus requested by Patrakṣa full of taunt, became very much perturbed in mind, although he was naturally firm-minded, and replied loudly in such a manner that the words came out falteringly on account of the distraction due to the flow of tears: "O Patrakṣa what shall I do? I was made the source of such sorrow of the princess (Kāṣambā) and of the taunt you gave me, by this my wicked and foolish heart—that is badly taught, that is proud of my knowledge, that fancies itself to be wise, that is not well educated, that entertains bad notions and that pretends to be firm,—which made me think,—as I was placed on the swing of doubt on account of the (various) possibilities, viz. because I had never before seen heavenly damsels, because I looked upon (her gestures) as graceful acts

quite in keeping with her superb beauty, and because I thought it impossible that such longing with reference to me could exist (in her),—that whatever the maiden was made to exhibit, in order to convey (to me) her internal agitation, by that god Cupid who is a good teacher of dancing exhibiting the feelings of love, with reference to me, was simply natural to her. I think that this must be some curse (pronounced) on me, that causes the mind to be infatuated. Otherwise, how should my mind have been misled in respect of clear signs of love, about which a misgiving on the part of a person of undeveloped intelligence also is not proper. Now let alone those (signs), that are manifested through abasement such as a smile, glances, gossip, wanton and amorous pastimes, whose operation cannot be marked easily on account of their being very subtle and which may be due to other causes (than love) also. What indeed did she not convey in at once placing round my neck, unluckily as I am, this necklace which is fortunate in enjoying for a long time the contact of her neck? Moreover, you have personally witnessed what took place in the snow-house. Then has the princess said all this otherwise, as she was distracted by her feigned anger? Through my comprehending things wrongly, the entire blame lies at my door. I shall, therefore, now act in such a way, employing my life also (at her service), that the princess will not take me to be solely so cruel-hearted. While Chandrapati was speaking thus, a

door keeper with a cane in hand, entered without at all being announced and respectfully said after making a bow, "O prince, queen Viśnavati has ordered you saying 'I have heard from attendants who were talking that Patralekhā who had been kept behind, has again returned here today. There is no distinction in my love for you and for her and so (with this feeling) I have brought her up. Moreover, for a considerable time you have not been seen by me. Hence do come here along with her. The sight of your lotus like face that is hard to get, is obtained after a hundred longings."

5 On hearing it, Chandrāpīṭa too thought to himself. "Oh! my life is fluctuating on account of the doubt (as to what should be done). My mother is lying uneasy, not being able to see me even for an instant. While the favour of the princess (Kādambarī), that is causelessly wholesome has thus demanded my arrival through Patralekhā. The affection of the mother is intense as it constantly flows from the very birth, while my heart is favourable to the desires (of Kādambarī). The pleasure of serving the feet of the father should not at all be given up, but this wretched Cupid is tormenting. The caresses of my elderly persons draw me, but my longings (for Kādambarī) are unendurable. The attachment of kinsmen is closely adhering, but a fresh request excites curiosity. Hereditary kings look at the face (merely), but the fruit of life is to see the face of the dearest person. The subjects are attached to me, but

the love of the Gandharva princess is still greater. The mother land is hard to be given up, but princess Kadambari should be accepted (in marriage) My mind is not able to brook delay, but the distance between the Hemakuta and the Vindhya mountain is very remote " While thus thinking he, being escorted by the female door keeper and taking support of the hand of Patralekha went to his mother

6 And there he passed the day, with the unbearable longings of his heart unnoticed by him on account of the happiness due to the various sorts of caressing treatment that he received from his mother,

7 When the night that darkened the ten quarters approached, as if it were the anxiety of his own heart, and when the evening breeze began to blow very mildly, although Chandrapida, lying on his bed, closed his eyes, he could not secure the diversion due to sleep, and so he brought the form of Kādambari, who had become the home of Cupid, before his mind that fell as if for rest after the fatigue of the journey to Hemakuta. Only he became emaciated, his body being boiled inside and outside by the fire of love day and night but he did not give up the tenderness of his heart that increased every moment. Although he was attended by the very unsteady Cupid, he guarded his external features from the eyes of the people, but did not guard his life against the shafts of Cupid, because there was no remedy against them, or

because it was very hard to avoid him. He betook himself to the slenderness of his body alone and not of his sense of shame. He did not care for taking his meals, but he cared for the rules of conduct handed down in his family from generation to generation. He gratified only the (desires of his) subjects, but not the yearnings of Love. He disregarded pleasure alone, but not his firmness (of mind). The days having thus elapsed, one day he came out of the city, as he obtained no rest as though on account of anxiety, and following the banks of the S'iprā roamed on foot alone over a very long distance, and while wandering he saw horses coming with full speed towards the temple of the son of Rudra.

8. On seeing them, he was excited with curiosity and so he sent one of his men to ascertain who they were. Then having himself crossed the river S'iprā in knee-deep water, he stood, in that very temple of the god Kārtikeya, waiting for the news that the man would bring back. Standing there he cast his eye towards that very multitude of horses out of curiosity, and drawing Patralekhā, who was standing by his side, by her hand, said to her : ' O Patralekhā, mark whether this horseman who is seen in front of all is Keyuraka.' When he was just speaking thus with her, he saw Keyuraka, who learnt from the person sent about Chandīpāda's being there, who dismounted from his horse within sight of Chandīpāda and came towards him (on foot) even from

a distance, and who conveyed without being asked the miserable plight of Kādambari without using any words. On seeing him, he manifested his love for him and called him saying 'come along,' and embraced him, who first hurriedly made an affectionate bow and then came near, with his arms that were extended very far. When he again made a bow after turning back, and honoured all his companions with enquiries about their health, he again and again looked longingly at Keyuraka who was standing in front (of all), and said - 'O Keyuraka, your very sight has announced that the princess along with her retinue is quite all right. When you have taken rest and are at ease, you will please tell me the purpose of your arrival.' So saying, he mounted the she-elephant, brought near by the driver who approached hastily, made Keyuraka, who was saying 'whence can this person get happiness?' sit down at his back, made Patralekhā to mount, and then went to his palace. There forbidding the entrance of all others, he entered his favourite garden with Keyuraka and his attendants and with an uneasy heart performed the duties of the day mechanically. After performing them, he, accompanied by Patralekhā alone, dismissed his servants very far and calling Keyuraka near said to him : 'Keyuraka, now tell me the message of princess Kādambari and of Mahāśveta accompanied by Madalekhā.' When Chandīpāda spoke thus, Keyuraka also moved forward with modesty and said : 'O prince, what

shall I say to you? I have not brought even the slightest word from princess Kāṣambāṇī as also from Mahāśvetā accompanied by Madalekhā. The moment I communicated to her the account of the departure of the prince to Ujjayini on my return after giving Patralekhā in the charge of Meghanāda, Mahāśvetā looked upwards, heaved a deep and hot sigh, said 'Oh! it is so!' with dejection, got up and again repaired to her own hermitage for (practising) austerities. Princess Kāṣambāṇī also was, as it were, at once struck with an iron club on the chest. She was as though struck on the head by the thunderbolt that fell down all of a sudden. With her eyes closed on account of their being contracted by inner torment, she looked as if fainted, like one robbed, like one overwhelmed, like one deceived and like one bereft of mind. She was not aware (even) of the fact that Mahāśvetā had gone away. She remained (there) for a long time opening her eyes as if she were distracted, as though she was ashamed, as if she had forgotten (everything) with her eyes steady through astonishment. As if angrily she ordered me to communicate it to Mahāśvetā. She again turned her face to Madalekhā and said with a smile of bewilderment: 'O Madalekhā has any other person done it before, or will any one else do what prince Cbandīāpala has done?' She then got up, forsook the entrance of all attendants and lay down on a bed, covering her head with her upper garment.

She did not then talk even to Madalaha whose heart suffered the same torment. Thus she remained for the whole of the day. The next day early in the morning, as if censuring me, when I approached her with the words 'I experience this plight when you in spite of your strong bodies are as persons in a moribund state, as if reviling with the words 'I have nothing to do with your standing by my side', as if upbraiding me with the emotion of her inner wrath with the words 'Why do you stand before me?', she looked at me for a long time with a glance that was troubled by the agitation due to the excess of the flood of tears. When looked at in that way by that sorrowful princess, I considered myself to have been ordered by her to go, and have come to your feet without even communicating the princess (about it). (I hope) the prince will be pleased, therefore, to favour Keyuraka whose mind is anxious to save the life of a person who is solely dependent on the prince, by giving an attentive ear to his request. At present Kadambari is experiencing great torment for you. What shall I do? Tell me, how can I tell her intense longing to you? In what style of composition can it be described? By what means can it be manifested? In what way can it be communicated (to you)? By what means can it be disclosed? With what tormenting pain can it be compared?

9 A swoon, that came over Chandrapada as if through compassion for the production of sorrow at

bearing the anguish of Kādambārī and that as if gave a signal (to Keyūraka) by closing (his eyes), viz. 'Well, now I cannot listen to you any longer', prevented Keyūraka, who was thus speaking to him, (from proceeding further) There was, therefore, no end to the relation of her condition.

10. Chandrāpala, whose eyes were closed in a swoon in that way as though he was thinking of her alone, who was brought back to consciousness by Keyūraka who held his body in haste, by Patralekha who took in her hand the fan and by fate that was ready to subject him to the lot he was destined to experience, and whose throat was choked by the tears that were suppressed within, replied to Keyūraka, who was as though afraid of him on account of the fault of himself causing pain to him, in a somewhat faltering voice :

11. "Keyūraka, that you were not directed to come here by princess Kādambārī, who never contemplated the possibility of my again coming to her, taking me to be one whose heart is excessively cruel as though no affection (for her) was produced in me; that you were not entrusted with any message by Mahas'vetā who has withdrawn all her affection (for me); that I was not scolded by Madalekha through you;—all this has been communicated to me by Patralekha. Princess Kādambārī does not apprehend her real worth on account of her noble birth, her majesty, her generosity, her

even disposition (in happiness and distress), her courtesy and the extreme tenderness of her nature. There it was the command of princess Kādambarī alone that was at fault. It did not cruelly send itself to her slave (i. e. myself, Chandrāpīdā) who was only waiting for the throbbing of her lip (to issue orders) and who stood in front of her. It paid heed to the sense of abashment that is an obstacle to happiness, that is simply clever in causing pain, and that does not care for the distress of others' hearts, but it did not pay heed to the condition of the princess that predicts danger to her life. Or how was there such an infatuation on the part of the princess' attendants that in spite of her unwillingness she was not forcibly made to issue (the command). What abashment (must she feel) as regards a slave who is completely under her control? What regard (need she show for him)? What sort of entreaty (need she have made to me)? And what means this want of confidence in me, that she accepted such extremely dreadful pain for herself who is as delicate as the S'risha flower, but did not fulfil my longing? Or to conceal (one's feelings) is but natural in the case of women, especially in the case of maidens who have not yet given up all the characteristics of childhood and in whom the sentiment of love is not yet fully developed and is therefore not mature. Granted that it was not possible for the princess to entirely give up the sense of abashment towards this person. Madalekha is her second heart. Then why did she not care for the body

of the princess that was thus being tormented by wicked love ? Why did she not tell (that) to me in my ear when I was there ? Now after hearing it, what shall I do when the journey can be accomplished only after a series of days ? The body of the princess cannot endure even the fall of the flower of a creeper struck by the Malaya breeze. The shafts of love cannot be suffered even by persons who possess an adamant heart. One cannot say what will happen after a moment. Probably the princess also must experience these feelings. As I see that wretched destiny has begun to act perversely,—(destiny) that is solely bent upon causing pain, that is clever at bringing about strange combinations, that does any thoughtless act, and that is provoked without a cause,—I think it will not stop with this much. Otherwise, where his coming to the land of superhuman beings by vainly following the couple of the Kinnaras, where his seeing there the Achchhoda lake when he was thirsty, where his listening to the sound of music of some superhuman being when he was taking rest on its bank, where his seeing Mahāvētā when he went there to find out its source, where your coming there along with Taraśika that introduced my going (to Kālambari), where my going to Hemakuta along with Mahāvētā, where my seeing the princess there, where the production of love for the princess for this person, and where the intransgressible command of my father to return when my longings were not fulfilled ? The accursed fate, having first raised me

very high, has again thrown me down,—fate, that does what is improper and that is prompt in performing the task appointed by the force of my actions. Still I shall endeavour to serve the princess”

12 When Chandrapala was just speaking thus, the sun withdrew its thousand rays, as though taking compassion on him, saying ‘He is already very much tormented by this very condition of Kñjamban; then why should I afflict him in addition by my own lustre? When in course of time the moon also came up the summit of the eastern mountain and when the evening time was full, Chandrapala, throwing his limbs on a slab of moon-stone in the same favourite orchard, said to Keyuraka who approached for shampooing his feet. ‘Keyuraka, what do you think? Will princess Kadamban remain alive till we return (to her)? Or will Madalekha be able to divert her (thoughts, till that time)? Or will Mahaveñ again come there to console her? Will she (Kadamban), being distressed by my acquaintance (with her), act according to their request that she should take meals? Or shall I be able to see again her face, the corners of whose mouth are smiling, the pupils of which are a little unsteady and the eyes of which are long like those of a terrified fawn?’

13. He, too, respectfully said: “O prince, summoning up courage, you should make an effort to go there (as soon as possible). Let alone her friends that

are near or her attendants. For, her longing to see you does not allow her even to shut her eyes at her will. Her heart is supported only by the hope of being united with you. Heavy breathing is attentive to her mouth, Horrification does not leave her body even for a moment. Tears stand in the way of her eyes day and night. Wakefulness keeps its eyes upon her even at night, Agitation does not bear that she should remain alone. Life itself does not go away from her throat." He ordered Hejiraka who was speaking thus to take rest. He then himself dwelt upon how he should depart (to see Kadambari) If, in the first place, without telling my parents, without falling at their feet, without being smelt on the head by them, without receiving their blessings, I were to leave (my palace) all of a sudden and go without minding the words of my father or mother like a self-willed person, then even if I go whence can I get happiness, what good would I derive (thereby) and whence can I get the attainment of my fruit ? How can I make my heart happy ? Or rather over mind this thought which has reference to the future. Leaving the palace, how I can I go (unnoticed) ? For, my father has laid the responsibility of the kingdom on me alone, having taken it off from his own shoulders. When I, therefore, without telling (my parents), go out (of the palace) even a step, surely the (tributary) kings will follow me in all the eight quarters. Never mind these kings who are bent upon doing service. It, however,

occurs to me that even my subjects, who have enjoyed happiness, will run after me leaving behind their sons and wives through their affection for my father. Moreover, who else is there to my father to whom he would transfer his affection for me, and remain consoling himself when I depart, being angered by my immodesty, saying 'Let him go; What is the use of him whether he goes or comes? Looking at the face of whom else would my mother derive comfort and not trouble my father himself with her lamentations for bringing me back? When my father follows me (in pursuit), the whole earth itself, together with its eighteen continents, will be following me. Then where can I go? Where to start, where to take rest, where to go, where to eat, where to run away, and where to hide myself at that time? When I am found out by them, how can I show my face to them? When they put me a question, what answer can I give? Even if I somehow escape them through my good luck, still what shall I, an unfortunate man, have accomplished by throwing in great trouble my father who should not be put into trouble (by me) and my mother in the ocean of sorrow due to my departure? Besides, my army also, that is troubled by journey for many days, has not returned as yet. It will then have to turn back from half the way and have to hurry on another mission. I shall, therefore, inform my father and mother and permitted by them shall go arranging a plan with them. However, what shall I tell them in that case? (Shall I say) that

Kādambai, the Gandharva princess, who is pained at heart for my affection and who is tormented by her love for me, is lying uneasy ? (Shall I say), I have a strong affection for her and shall not hold up my life without her ? Or (shall I say) that I have been ordered to marry her by Mahās'veta, who has become the cause of the support of the lives of us both ? Or rather (shall I say) that this Keyuraka, being unable to bear her grief, has come here to take me (to her) out of his devotion for her ? There is no other pretext that I can put forth for my return (to Kādambai) After subduing the earth, I have just now returned (home) after more than three years. My army itself has not yet returned. Without putting forth any cause for going, how shall free myself ? How will my father or mother leave me ? This object being one which is to be accomplished with (the advice of) a friend, if any mishap befalls me what shall I do alone ? Vals'ampāyana also is not by my side. What shall I do ? Whom shall I ask ? With whom shall I consider ? Who will give me good advice ? Who else will produce determination to me ? Who else has got discriminative intelligence ? The learning of whom else is to be followed ? Who else knows to speak (what is opportune) ? Who else has got an extra ordinary affection for me ? With whom else shall I share my grief ? Who else will be unhappy when I am unhappy, and happy when I am happy ? Who else is an object of telling my secrets ? Or whom else shall I throw the

burden of my duties and be happy at heart? Who else can be absorbed in my work? Who else (but Vaiśampāyana) will be able, after reconciling my father and mother provoked by me (by my departure), to take me (to them)?' While he was thus reflecting, that night, though tedious on account of sorrow, passed away. Early in the morning he heard a rumour that the army had returned as far as Das'apuri. On hearing it his heart being relieved, he thought to himself: "Oh! blessed am I! Oh! I am much obliged by fate, since, immediately after I thought of him, Vaiśampāyana, who is my second heart, has returned." Being beside himself with great joy and seeing Keyūaka enter, he said to him when he made a bow even from a distance: "Keyūraha, know that the accomplishment of our object is now sure and certain. For Vaiśampāyana has come"

14. He, however, on hearing it, although vacant in mind on account of the anxiety caused by (Chandīpala's) delay in going, said, 'A lucky event has taken place. It is a great cause of happiness to your heart.' Then he approached Chandīpala, sat by his side, continued the talk about the arrival of Vaiśampāyana, and then respectfully said to Chandīpala who had dismissed all his attendants by a sign: "Prince, this condition itself (of Kādambarī) undoubtedly foretells your departure. The prince will surely secure the princess. By whom and when was the moon seen bereft of the

have such enthusiasm which cannot bear (to see) my sorrow and which is regardless of your physical strength? Your idea is, therefore, right. You should go for supporting the life of the princess. For assuring her as to my coming, let Patralekha, too, accompany you before (me) to the princess. She also is an object of favour to the princess. I think that a certain amount of confidence will surely arise (in Kadambari) on seeing her. Moreover Patralekha also entertains a feeling of affection and devotion for the princess." So saying, he saw Patralekha herself sitting behind him. She, with her face slightly bent, said, 'Let the prince order me (what I should do for him)'. When she had made up her mind to start (with Keyuraka), he ordered the female door-keeper to call Megharāda. He then himself called Megharāda, who had come just after the order was given, who had made a bow from a distance and who was waiting for his command, and ordered him with courtesy: "O Megharāda, accompany Keyuraka in front along with Patralekha as far as that spot to which I sent to you on a former occasion to bring Patralekha. After seeing Vaiṣampāyana, I also shall come to that place on horseback immediately after you." When Megharāda made a bow, saying 'As the prince commands', and started to make arrangements for a quick march, Chandīpāda, after giving that order, said 'Friend, why delay now?' and affectionately called Keyuraka who rose to make his obeisance at the time

of departing, after the departure of Meghanāda, looked at him again and again with a tearful glance and embraced him with arms the hair on which stood on end. He then took off from his own ear his ear ornament that was charming on account of many colours and that looked like a message, and placed it on his ear, and said in such a way that the words came out faltering on account of his throat being choked by tears : " Keyūra-
raka, you have not at all brought to me any word from the princess. Therefore, what reply shall I send with you that will be worthy (of her) and new ? She should be respectfully told : Even as to that (request), why should I trouble you with bearing the burden of false abashment ? Patralekhā herself is going to the princess' feet. She will tell (everything)" While he was just speaking thus, he candidly turned his face to Patralekhā, who all of a sudden had to experience the pang of separation from him, who was not able to check the flow of tears though she made efforts (to check it) with the fear of being inauspicious (at the time of departure), and who was about to fall at his feet, and with folded hands said : O Patralekhā princess Kālambarī should be requested by you after presenting to her my salutations with my head bent (to her) upon which my hands are folded, saying : " How can he, who deserves to be placed at the head of all villains, who went away without honouring the princess even with a bow although

she, on account of the kindness of her disposition, showed him great favour in that way even on his first visit, and who perverted all the (following) qualities into blemishes, request the princess to accept him again having regard to another quality of his ? Intelligence was perverted into dullness, knowledge into foolishness, firmness into unsteadiness, tenderness into harshness, greatness into levity, sweetness of speech into its harshness, tender-heartedness into cruelty, firmness into fickleness, courage into timidity, kindness into cruelty, straightforwardness into deceitful tricks, truthfulness into the presentation of an affected tone of the voice, firm devotion into disrespect, tenderness (of feeling) into crookedness, the sense of shame into audacity, generosity into meanness, courtesy into want of magnanimity, humility into egotism, gratefulness into ungratefulness, and good disposition into fault-finding nature. On account of what quality is the princess to accept (me) ? That very speech of mine, which, not caring for your permission to go, requested you because there was no check (upon my saying) 'I am going', now requests you thus : 'The princess herself should so make an effort for sustaining her life, that my arrival there would not be fruitless or that the world would not be a mere void.' After charging her with this message, he again said : "Patralekhā, while going, on the way, you also should not mind the pang of separation from me. You should not be careless in decorating your body, nor should you be

irregular in taking your food. You should not follow any path whatever that is unknown to you. You should not halt in any place you like without carefully observing it, nor should you dwell there. You should not admit to your presence any person whoever is not known to you. You should always be vigilant over your person. What shall I do ? The life of the princess is dearer to me than you, and so I am sending yourself alone to her for its sustenance. Moreover my life also is in your hands alone. So you should please guard your self with effort." So saying he affectionately embraced Kejuraka, again directed him to give attention to her (i. e. Patralekhā), and dismissed him with an order, viz. 'You yourself should come back along with her to take me (to Kājam-bāṇa) as far as the hermitage of Mahās'veta.'

16 When Patralekhā set out along with Kejuraka, his mind became vacant, being engrossed in such thoughts as 'Will they go quickly or not ? Will delay be caused while going on their way or not ? In how many days will they return ?' So he remained there for a while, sent a messenger for ascertaining the news about his army, and went to the feet of his father to free himself for bringing back Vaiśampāyana who had not been seen by him for many days. And there he made an obeisance to his father after a broad way was given to him to (enable him to) see (his father) by the door-keepers that stood away hastily on both the sides.

17. Then Tatāpida, on seeing Chāndrapida making him a bow even from a distance in that way, gravely asked him to come near with a voice full of great affection, that resembled the thunder of a cloud that was deep on account of the weight of water. He then approached him who had made a bow to Sukāṇḍa even while running in haste, and forcibly made him sit on a footstool dragging him aside when he was sitting on the bare ground by his side, and, looking at him for a long time with an eye whose looking to see was not satisfied, and touching with his hand his limbs, great and small, that were all the more beautiful because he attained blooming youth, said to Sukāṇḍa pointing out to him 'Sukāṇḍa, see, here is the line of the beard of Chāndrapida that is spreading and appearing all round (on his face)! He has reached the stage that is proper for marriage ceremony. So take counsel with Her Majesty Vīṭṣavīti and find out for him some princess whose beauty consists in her noble birth. I could see the sight of my darling son that was very difficult to be seen. We shall now rejoice ourselves by seeing the lotus like face of our daughter-in-law.' When Tatāpida said this, Sukāṇḍa replied.

18. "Your Majesty has thought of a right plan. Chāndrapida is a man of critical faculty and has thoroughly studied all the lore. He has fully mastered all the arts. He has attracted all his subjects towards himself as also he has taken the hands (as if in marriage) of the women

of seeing the face of your daughter-in-law?', and is bidding you to perform the auspicious marriage ceremony. You should be asked 'What else do you order?' Let the queen point it out. Although I tell you, why do you now turn your face to the other direction through abashment? When you are asked, you do not say what is to be done. You have now become the mother of a bridegroom. I know your want of affection for Chandrāpīḍa, since you show want of concern for these things and also contempt (for them)!" Rejoicing himself at heart with these and the like talks that were full of jokes, he remained there for some considerable time and then set out for taking his meals.

19. Chandrāpīḍa also, having obtained his father's permission to go to greet Vaiśampāyana through Śuka-oāsa himself, took his meals in the palace of his mother and passed the day by the diversion of making arrangements for receiving Vaiśampāyana. When the night descended (on the earth), Chandrāpīḍa was awake for a period of something more than two *yāmas* (i. e. six hours), although he lay on his bed, on account of his longing to see his friend. His enthusiasm for going was doubled by the rays of the moon that as if discharged all the missiles of Cupid in order to hurry him for the union of Kālambari, and so he ordered for the sounding of the conch that was to be the signal for the march. Then very shortly, after taking all his equipments he mounted Indriyudha

who was in the courtyard and set out from the city. Going out of the city and crossing the river S'iprā that was not far away from it, he began to proceed by the way that led to Daapura. By that time of the latter part of the night he then traversed three *yojanas* (i. e. 24 miles). Then when the wind, that gave delight to all and that was indicative of the cessation of night, began to blow as if for removing the fatigue of the journey, when the orb of the moon that kissed the face of the young maiden viz. the West gradually became pale, when the sun, the eye of the seven worlds, rose on the summit of the rising mountain, and at a time when the eye was able to discern (objects), he all of a sudden saw his army, that had come by a night march, encamped in front of him as if only at a distance of half a *gavyuti* (i. e. two miles).

20 On seeing it, he thought to himself "Oh! it would be a good thing that I, whose arrival is unexpected, shall (be able to) see Vaisampayana on entering (the camp)." Having thought thus, he left behind him all the princes together with his symbols (of royalty) such as the umbrella and the chowries, and, followed by three or four horses that ran with special speed, and covering his head with his upper garment, reached the army quite unexpectedly on Indrayudha who (also) ran with special speed, when all the people (there) were occupied with various actions. On entering he enquired at every tent, while yet on horseback, in what place

Vais'ampāyana resided. The women that were present there did not recognise him because he was a stranger. They remained occupied in such work as they had begun. Their faces were full of tears and of vacant aspect. They said to him, 'Noble sir, what do you ask? How can Vaisampāyana be here?' Thereupon he said, 'O sinful women! why do you talk such absurd things?' Then, being absent-minded, not minding what they said, he did not ask other women (also) as his heart had been pierced inside (by sorrow). He did not see (anything), did not speak (anything), did not hear or look at (anything) and did not stand (anywhere) and did not call anybody, like a frightened fawn, like a young elephant that is agitated because he strayed from the herd, and like a calf with its ears erect on account of its separation from the cow. He was not at all conscious of where he had been, why he had gone there, where he started, where he was going, what he was seeing, what he had begun, or what he was to do. He rode as swiftly as before as far as the middle part of the army, like one blind, or deaf, or dumb, or like a sluggard, or like one possessed by a ghost.

21. Having seen the faces of the thousands of princes, who hurriedly ran towards him from all directions knowing him to be the prince Chandrapala only when they recognised Indrāyudha and when they saw the princes who followed him at the mere news (that Chandrapala had left to welcome Vais'ampāyana), who

were not conscious of the dropping away (through haste) of their upper garment, whose eyes were full of tears and vacant, and who bent down at the same time in shame and in the act of saluting him, Chandrapida asked where Vais'ampayana was. Then all of them, holding a consultation together, said to him, 'Let the prince first get down at the foot of this tree, and then we shall relate everything as it happened. At these words, which were more painful than even if they had mentioned (the truth) in clear terms, Chandrapida's heart was as though pierced inside by a dart. Swoon alone, that showed affection (for him) at the moment, supported (his life). He was not conscious of himself at the time when he was made to get down from his horse, when he sat down on a carpet and when he was supported by the crowned kings who were as old as his father and whose words could not be disobeyed. Even after regaining consciousness when he could see himself alone and not Vais'ampayana, he like one confused in mind, said, 'What is this? Where am I? What is this that I have done?' and perceived nothing on account of his senses that had lost all their power. Simply from the arrival of the army alone he could not think anything else but his (i.e. Vais'ampayana's) non existence. As his mind was struck with that unendurable pain, he did not know what he should do and said, 'Should I scream? Or holding up my head should I sit silent? Should I kill myself and perforce deprive me of my life? Or should I go alone to some quarter

and turn a recluse? As if oozing within, as if burning (inwardly), as if splitting into a thousand parts on account of sorrow, he thought to himself ' Oh ! this whole world, though lovely, has become void of any charm to me. The earth, though inhabited, has become void to me. The quarters have become dark to me, though I have eyes. My birth, though well sprung is (now) accursed. The fruit of my life, though well-guarded, is stolen. Whom should I see ? Whom should I talk to ? Whom should I trust ? With whom should I sit happily ? What have I now to do with my life, or even with *Kn̄imbari* ? Where should I go for the sake of *Vaiṣampāyana* ? Whom should I ask ? Whom should I prefer a request ? Who can offer me again such a jewel of friends ? Without *Vaiṣampāyana* how should I show myself to my father or to *Sukanāsa* ? By saying what am I to compose my mother, who is overwhelmed with grief for her son, or *Manoramā* ? Is there any region that is unconquered, to subdue which he has remained behind ? Or is there any king that has assumed a hostile attitude, for making an alliance with whom he is delayed behind ? Is it that I have permitted him to study some lore that he had not yet learnt ? ' While yet with his face hung down, he raised these and other doubts in his mind for a considerable time. As his heart did not break he did not show his face to them considering himself as if embarrassed, as though he was an offender, as if he were

one who had committed a heinous crime, and gently asked them with great difficulty :

22. "When I came here, what sort of conflict had arisen here in the meantime ? Or did any disease arise, which was of an incurable nature and which was rapid in its effects, whereby this great fall of a thunderbolt has befallen me quite unexpectedly." Being thus addressed, all of them, who simultaneously covered their eyes with their hands, said . ' O prince, may evil be averted ! Like your own person, Vaisampāyana lives more than a hundred years ' At these words he was as if brought back to life and then he, being full of the tears of joy, honoured them all by clasping their necks, and said . " Not thinking it possible that Vaisampāyana would stay elsewhere even for a moment while he is alive, I put that question to you. These words that he lives have fallen on my ears. But now my heart is anxious to know what has become of him, since he has not come here ; where he is and on what occasion ; how you have come here leaving him alone , why he has not been brought here forcibly by you " Being thus asked, they replied : " O prince, please hear what has happened When you went away directing us with the words, ' After me you should look after the army and come slowly along with Vaisampāyana ', as the means (of subsistence) such as food, fuel and the like had been well stored, the army did not that day proceed on its march. The next day

when the kettledrum indicating starting was beaten and when the army was being made ready, Vais'ampāyan said to us early in the morning : ' The Achchhoda lake is reported to be very holy in the Purāṇas, We shall, therefore, bathe in it and then proceed further after paying homage to the great god, Śiva, who has the portion of the moon as his head ornament and who is the source of birth and death, in the holy temple on its bank. Who has ever seen this land that is inhabited by celestial beings even in a dream ? ' So saying, he went to the bank of the Achchhoda lake on foot alone. And there on account of its extreme loveliness when he cast his eye on all sides, he beheld a bower of creepers on the bank (of the lake).

23. On seeing it, he looked at it with an unwinking eye fixing it on that (bower) alone, as if it were a brother or a son, or a friend whose sight was not had for a very long time. He stood there for a considerable time as if he were paralysed or drawn in a picture. He was as if unable to support his limbs, as if overwhelmed by a swoon, as if left by his senses, with his limbs drooping all of a sudden. He sat on the ground as if remembering something indescribable in his mind, as if contemplating on it. He remained (there) quiet with his face hung down and showing no emotion and from his eyes continuous drops of tears fell down. Having seen him in that condition, the following thought occurred to us:

‘ Men of appreciative taste are drawn away by anything whatever, even though their intellects are steady on account of advanced age ; what then of those who are in blooming youth that is full of curiosity ? Hence surely when he saw this extremely beautiful land and was reflecting over it, his heart became so excited.’ And before long we said to him thus : ‘ Here we have seen the highest limit of everything that is worth seeing. So get up ; let us now take our bath. It is very late. The army is ready. The whole of it is ready to start and is waiting for you. Why delay now ? ’ He, however, though thus spoken to by us, gave no reply whatever, as if he had not heard our words, as if he were benumbed, as if he were dumb, as if he were not taught to speak. He only looked at that very bower of creepers with his eye, the eyelashes of which did not wink, the pupils of which were motionless and paralysed, from which a stream of tears fell continuously, and that was as if drawn in a picture.

that some cause for his dissatisfaction has indeed arisen all of a sudden through (the working of) his fate alone, and soothingly rousing him again and again for coming (along with us), we, who were pained by his doing such an absurd act, said to him who spoke in that way, though cruelly. ' (You say), thus it is not proper for us to stay here. Is this then proper for you,—who got your birth from revered Sukanasa who is no less than the emperor Tarapida, who were caressed on her lap by queen Vildasavati, who were brought up together with prince Chandrapida, and who studied with such a great effort in that Hall of Learning—to stay (here) leaving everything that was given in the charge of you who are virtuous, while going, by Chandrapida, who is to you (as) an elder brother, who is your friend, who is your affectionate master, and who is the virtuous lord of the world. Who else (but you) possesses such a discrimination between what is proper and improper? Let alone our affection and devotion for you. If we go away leaving you alone in this tenantless forest, what will prince Chandrapida himself, whose nature is as cool as the moon, say to us? Are you and prince Chandrapida different (to us)?

25 'Then give up this delusion. Make up your mind for going.' When he was thus addressed by us he said to us with his face that was slightly smiling in embarrassment. 'Do I not understand even so much that you advise me to go? Moreover, without Chandrapida

I shall not be able to stay elsewhere even for a moment. This alone is the greatest means of rousing me. Still what shall I do? At this very moment, my power everywhere has vanished. To illustrate, my mind, as if remembering something indescribable, does not proceed to anything else. My eye sight, as if seeing something turns not to any other direction. My heart, that is as though attached to something knows nothing. My feet, as though chained, are not able to move anywhere even a step. My body is as if nailed in this very place. I am, therefore unable to proceed by myself. If you wish to take me forcibly from this place, then in that case I do not think it possible that my life will continue. But if I stay here, I think my life will surely continue by that which, being indescribable and not determined (as to what it is) revolves in my heart, and by which I have been supported (so far). So, enough of importunity. You may go. May you enjoy the pleasure of seeing the face of Chandrapala till you are satisfied and as long as you live! Though I had obtained it it was thus snatched away from my hands by fate, unfortunate as I am! When he was speaking thus, being again and again pressed by us through curiosity with the words "What is this that makes you say so? Are you not coming to the presence of prince Chandrapala?" He replied "I feel ashamed to speak it out. Nevertheless, I swear by the life of my friend Chandrapala if I know anything why I am not able to go from here. Moreover, you have

personally witnessed this whole account So you may go With these words he remained quiet

26 After a while he got up and began to wander with fixed gaze under those various charming trees, in the bowers of creepers, on the banks of the lake, and in that temple, as if searching for something lost Wandering there for a long time, he, who was dejected at heart, heaved upwards with despondency and again took a seat in that dense forest of creepers We also stood near the creepers with the hope of rousing him When something like more than two *Yamas* (i e six hours) had passed, we requested him to take his meals, when he said : 'The life of my dear friend Chandiāpāda is dearer to me than my very life If, therefore, it goes away leaving (me) even forcibly, still I shall make an effort to hold it up But what if it does not go ? I am desirous of the sight of Chandiāpāda himself and not of death. Therefore, to request me in this case is unnecessary.' So saying he got up and bathed and took his meals with hulsous roots and fruits that were fit for forest residence When he had taken his meals, we also took (our meals) In this way alone, being astonished at heart we, day and night reflecting over his account as to what it was, stayed there for three days and have come here, having no hope of his coming or being brought, and having placed his servants there well provided with a body of men That we did not send a messenger in front (of us), one reason for it

was that he would not surely have reached the prince on the way while travelling, and the other reason was that you might not be put to the trouble of returning again the moment you entered (Ujjayini) after a long time."

27. Then Chandīpala, whose heart was overwhelmed by dejection and amazement at one and the same time on hearing that account of Vaiśampayana that was not to be thought of even in a dream, thought to himself: 'What again may be the cause of such asceticism of his that makes him give up everything and in which the forest residence is the sole refuge? I do not see any mistake on my part. Through the favour of my father, the prince, whose crest-jewels rest on his feet, do honour him also as they do me. Nothing is wanting to him also as to me in respect of all sorts of enjoyments that exceed even his desires. His command also, like mine, is never disobeyed. He also, like myself, shows favours (to others). Offenders do feel dread of him also, as of me. All prosperity is with him also as with me. On seeing him too, as on seeing me, a strong desire is produced in the people. Was he not, when coming, honoured with kindness worthy of the affection for a son by my father, or mother, or by revered Śukraraśa or by Manorama? Was he reprimanded or beaten that caused him some pain either by my father or by Sukarṣa with a desire to see him more modest? Even then he is not of such a wicked disposition, nor is he not

devoted to his elders, nor averse to apprehending good qualities, nor fickle-minded, nor doing any rash act, nor of a mean nature like some ordinary person, nor vain by the fact of his being the son of a rich man, nor badly taught nor impudent, nor naughty on account of his being an only son,—that he would thus show disgust with his elderly persons, who obliged him in various ways since his birth, or that he would cease in his affection for them. This is not the (proper) time for such a calmness (of mind) He has not yet been placed in the order of a householder which is fit for learned men. He has not yet paid off the debt due to gods, Manes and men. Being bound by the threefold debt, where can he go without paying it off? He has not led his family to stability by a line of sons and grandsons. He has not performed the great sacrifices in which a very large *dakṣiṇā* is given (to the priests). He has not beautified the earth with celebrated works such as a place of refuge, wells, places for the distribution of water to travellers, temples, lakes, gardens, and the like. He has not spread his fame lasting till the end of a *Kalpa* and going in all directions. He has not placed his elderly persons in happiness by obeying (them) He has not obliged his affectionate kinsmen. He has not made his friends as rich as himself. He did not make good people prosperous. He did not endow his dependents with gifts. He has not made his guests free from desire. He has neither seen nor heard of women. Since his birth he has not enjoyed the pleasures of this worldly exis-

tence. He has not secured even one of the four goals of human existence, viz. Dharma (i. e. performance of religious merits), Artha (i. e. acquisition of wealth), Kāma (i. e. satisfaction of all legitimate desires), and Moksha (i. e. final beatitude). What is this that he has done? Thus perplexed at heart he remained pondering under that very tree, and, although absent-minded, dismissed all the princes who were honoured with respect and to whom favours were shown as was proper, and getting up entered the temporary tent that was pitched at that very moment.

28. On entering, he was bowed down to by courtezans who were (moving) to and fro, whose dress was dirty because they had not decorated their body, and whose faces were dejected and sad, and by watchmen and other workmen. He then cast his vacant eye on Gandhamājana whose presence was indicated to him by the fragrance of its ichor, which (fragrance) seemed as if it were an attendant that silently keeps back the crowd of people, and then slowly went to his dwelling-place. And there removing all his equipments, he threw limbs on a bed and was being fanned by the wind coming from the tree-fans. His fatigue due to his journey thither was being removed gently by those who shampooed his limbs. He did not enjoy sound sleep, through sharp pain, though he was worried by wakefulness for the whole night. He only was again thus

plunged in thought that was the cause of other pain: 'If indeed, without being permitted by my father or mother, I go away from this very place throwing them in the great ocean of misery and without consoling his father S'ukaoāsa and his mother Manoramā, who are distressed on account of the grief caused by separation from their son, then I also would be following in the footsteps of Vais'ampāyana. If I return and then again intend to go, my heart suspects the other alternative, viz., not being permitted (to go in search of Vais'ampāyana). Then what should I do? Or rather, my fear that I would not be permitted is quite improper. As my mind is agitated by the thought of devising the means for going to Kādambārī, I am indeed laid under obligations by my dear friend (Vais'ampāyana) who, though he has abandoned himself and me, has in another way led to my going out (in search of him). Now, therefore, if I start to bring back Vais'ampāyana, neither my father, nor even mother, nor even revered S'ukanāsa can prevent me. After going there I shall proceed further on (to Kādambārī) by that very side along with Vais'ampāyana.'

29. Resolving thus, he regarded highly the sorrow caused by his being separated from Vais'ampāyana at that time, like medicine that gives happiness in the end, remained there for a while, and after taking rest, with his limbs rendered happy, rose to take his

meals when the conch indicating the third half of a watch was blown. After getting up he steadied his heart by the support of his own firmness alone, saying 'Kadambari and Vaisampāyana are at one and the same place,' he, with his heart vacant, took his meals, again leaving aside all (other) princes. After taking meals, when the sun, thinking as it were 'Standing above him I shall very easily cause very great and unbearable heat, outstretching my rays simultaneously in all the eight quarters, occupied the middle of the sky, as if in order to lend a helping hand in causing torment outwardly to the fire of love that burnt inside and to the fire of sorrow due to separation from Vaisampāyana, he got up and went to the cool bower surrounded by water, that was made on the bank of the lake that was as though a spot that defeated summer and that as if repulsed sun's light.

30 There by means of the boat in the form of his own steadiness he somehow crossed (& passed) the day all alone,—the day, that was deep like the ocean, that was unbearable on account of thousands of longings due to love that was excited by the extreme loveliness (of the spot) and that enkindled the fire of separation (of his friends by the coolness of the showers of water. In the evening when the sunlight became red, he came out, remained for a moment in the audience hall in the courtyard of his lodging (there), in the company of friends who were attending near, in mere talks about his imper-

and ordered (to his commander in chief) ' We shall march from here at the second watch. Make ready the army. He then, dismissing all the princes, dwelt (for the night) in that dwelling place. The whole of the army, that was anxious to see Ujjayini which was not seen by them for a very long time, even in the absence of the benedictory sound for marching, became ready and proceeded to go. Then when the night had come to an end together with the journey and when the morning time was clearly visible, he returned to Ujjayini (along with the army).

31. Then he heard on all sides from a distance people coming out of the city in distress enquiring about the account of Vaisampāyana, discussing (about it) thinking (about it), and revolving it in their mind. On hearing it he thought to himself ' This is indeed the condition of persons who are strangers. What then of those persons by whom he was fondled on their lap or was brought up, or who enjoyed his sweet and endearing words when a child? Then without Vaisampāyana my sight would be extremely painful to my father and to S'ukanāsa and to my mother and to Manorama. He, who was thus thinking and who fixed his eye full of tears on his nose, entered Ujjayini without knowing the whole account (about Vaisampāyana). Dismounting at the royal gate, the moment he entered, he heard that the king accompanied by Her Majesty Vilāsavati had gone to the palace of revered S'ukanāsa. On hearing it he

turned back and went to that very place. As he went near, he heard Maoramā lamenting thus in the inner apartment, as she was overwhelmed with the fresh sorrow and was also being comforted by queen Vilāsavati herself : ' Ah I dear Vasampayana, you are yet a boy fit to be fondled on my lap. How do you dwell all alone in that tenantless forest that is dreadful on account of hundreds of thousands of wild beasts and that is uninhabited ? There too, who has given you protection for your body, by bringing about the destruction of all animals ? Who secured for you there food that would come in the way of misery ? Who prepared for you a bed that gives you the pleasure of sleep ? Who feels sorry when you are hungry, or thirsty, or are desirous of sleeping ? After leaving my lap, O darling, you have not obtained even a bride who would share your happiness and sorrow. What I thought that as soon as you returned, I would request your father and see the face of your bride, was not only not accomplished, unlucky as I am, but, on the other hand, your face also is difficult to be seen. My child, please request your father and take me also there alone where it has pleased you to stay. Failing to see you I shall not continue to live. My darling, you have not disrespected me even in your childhood. Whence is such cruelty produced in you all of a sudden ? Whence is such a wrath for me manifested all of a sudden by you whose face I have never seen to be so full of anger since your birth—that you are

now staying (alone) leaving (us here) in this way ? Please come back, though you have gone away. I pray you with my head Who else is there for me? You have it seems, given up your affection for us by your dwelling in another country. How did such want of affection arise on your part in the case of Chandrapada whom you never failed to see even for a moment ? My dear child, good has not befallen you. You have placed in sorrow all your elders who deserve to be placed in happiness (by you) I do not understand what you are going to achieve by doing so

32 He then was led to loss of consciousness, being as if paralysed by the poison of her lamentations that excited great pity, and as if reeling on account of the approach of sleep He steadied himself with great difficulty by resorting to his natural firmness, and on entering, feeling ashamed to show his face even to his father, with his face hung down he made an obeisance even from a distance to his father who was like the great ocean motionless at the end of the churning, along with Sukanasa all of whose limbs were steady and who resembled the Mandara mountain, and then took his seat When he sat down, the king looked at him for a while and said with a voice that was choked by the flood of tears inside (his eye), like a cloud that is about to shower down (rain): " Dear Chandrapala, I know your affection for your brother that is even

keep up his dignity, who is of a foolish nature who is wicked, who does what is harmful to the king who has hurt (the feelings of) his father and mother, who is false to his friend, who is ungrateful, who is very wicked in his actions and who is a great offender ? There is no other cause of pain more distressing than this that one practising good qualities should be supposed even by strangers to be following evil courses, what then when the supposition is made by one selderly persons ? He who is virtuous should be known by his virtues alone To whom else (but you) is he to show himself as possessed of virtues ? Moreover, what can even Chandrapada do for him who is by nature as difficult to be won over as the wind and who was not won over by even fondling on the lap by Your Majesty and also by queen Vilasavati since his birth ? They become such through nobody's fault They are big worms born of the body They are great diseases arising from all the humours of the body They are great serpents whose poison is concealed They are great evil portents that are the causes of destruction They are great winds moving in a crooked way They are big planets moving in a retrograde direction They are evenings full of darkness They are the dust of the family, that is dirty by nature They are wicked persons without any affection They are shameless *Kshapana* and they are beasts that do not possess the power of comprehension The intellect of these mean fellows is used for deceiving others and not for (gain-

ing) knowledge. Their learning is for talking (too much) and not for tranquillity of mind. Their prowess is used for injuring (other) animals, and not for obliging them. Their enthusiasm has for its object acquiring wealth and not fame. Their firmness produces attachment to vices and not long-standing friendship. Their expenditure of wealth is for (satisfying) the desires and not for (the performance of) religious duties. In short, everything belonging to them gives rise to faults and not to merits. Therefore, this (Vaisampayana) also must have been born such a one as void of any merit, since it has not occurred to his mind that he was the friend of Chandāpida and how he was proving treacherous to him. His mind was not also afraid of the thought, viz. 'If I do so, King Tātāpida, who never fails to punish those that go astray from the right conduct, will feel afflicted at heart and will get angry with me'. It has not also occurred to the mind of this wicked fellow that he was the only son of his mother and was the stay of her life and how she would continue to live without him. 'I have been begotten by my father for offering the funeral cake and for the continuity of the family, how can I abandon everything without being permitted by him?'—this also has not occurred to the mind of that fool. Everyone, whose mind is not distracted, acts to secure his own good or that of others. This (Vaisampayana), however, has, in subjecting us to such sorrow, neither effected his own good nor even that of others. My

understanding does not itself grasp the idea, viz what object has he gained in thus ruining himself? His birth, whose actions are sinful and who is under the evil influence of planets, is entirely for our grief alone " So saying, he bore an eye full of tears like the lotus plants in Hemanta that are full of dew. He, who had his lower lip trembling, and who as if was about to break by the excess of the inner sorrow that did not get any outlet, remained (there) heaving a sigh merely.

34. Tarāpida made a reply to him who was in that condition . " That persons like us should instruct your honour is indeed like the illumination of fire by a lamp, like rendering the sun brilliant by daylight, like giving delight to the moon by particles of dew, like filling the ocean with drops of rain water, like increasing the wind by the breezes of the fan Nevertheless, the mind of every man who is even intelligent, well-read, discriminating, firm-minded and even spirited, though pure, is necessarily excited by the occurrence of sorrow, as a lake, though clear, becomes turbid by the showers of rain And when once the mind becomes excited, he loses entirely the sense of perception as to what it is. The mind does not reflect, the understanding does not comprehend, nor does the power of discrimination distinguish (good from evil). For this reason do I speak Besides your honour knows the ways of the world better than I do Breathes there

the man in this vast world whose youth passed away without any excitement? Indeed, at the advent of youth, affection for elders vanishes together with childhood; fresh sentiment of love gets ascendancy together with age; longings increase with the expansion of the chest; ardent passion is increased along with strength; the intellect becomes dull with the thickness of the two arms, learning gets emaciated with the (slenderness of the) waist; the heart expands with acts of immodesty along with the thighs, insatiation, which is the cause of sinfulness, makes its appearance together with the beard; passions manifest themselves from the heart together with the splendid form. When, therefore, your honour spoke so harshly with reference to Vais'ampāyana through the influence of anger, my heart felt a great pain. Affection is felt even for trees planted by oneself, much more for one's own children. Therefore, please give up this sudden impulse of wrath for Vais'ampāyana. He has not done anything that is condemnable. How can we set down even this, viz that he has remained there giving up everything, as blameable without knowing the cause (of doing so)? Perhaps this very fault of his, due to his want of modesty (as you say), may turn out to be praiseworthy. He should first of all be brought here. We shall then learn why such an agitation has taken hold of him, though it is unworthy of his age. Then we shall do what is proper."

35 When Tārāpida spoke thus, S'ukanāsa again said : " His Majesty says so because of his great nobility of heart and affectionate nature. Moreover, what would happen to him that would be more unworthy than this that he has stayed away at his own will leaving the prince even for a moment ? " When S'ukanāsa said so, Chandrapida, who was struck in the heart as if with a whip by the fact that his father thought it possible that blame was due to him, while yet sitting down with his eyes filled with tears, approached S'ukanāsa and gently said to him • " Revered sir, though I know from what has been said to me (by you) that it is not true that Vaisampayana did not come for some fault on my part, still who else has not thought possible what my father himself did ? What is false becomes (in the end) the truth when it is believed by the people and especially by one's elderly persons. In this world the reports (about a man) not necessarily depending upon his faults or merits are able to produce the result viz. an evil name or a good one. Of what use (in this world) is the real state of things which gives rewards (only) in the other world ? Your honour should, therefore cause my father to give me permission to go to bring back Vaisampayana, which would be an atonement of the fault that has been attributed to me (by my father) In no other way will I be free from the fault. Why ? For, if Vaisampayana would not come back, this supposition (about my fault) will not disappear. If I do not

go, Vaiśampāyana will not come. If it were possible for any one else to bring him back, he would have been already brought back by these thousands of kings whose words cannot be transgressed even by my father. Your honour should, therefore, cause me to be favoured with the permission to go. I would not feel even the least trouble to go on horseback on ground which I have already seen. Your honour should take it from me that I shall surely come back with Vaiśampāyana. Moreover, I feel quite unendurable pain inwardly on account of external fatigue, caused by his separation from me. I came here without him for this reason that he would come just after me along with the army. Otherwise, did I ever go or stand, or play, or laugh, or eat, or sleep, or remain awake, or breathe without Vaiśampāyana since my birth? That I did not go (to bring him back) from the very spot where I heard (the account about him) was due to my idea that I may not be like him. Let your honour, therefore, save me from the fault of not going back (to bring Vaiśampāyana).”

36. When Chandrāpīṭha spoke thus, Ś'ukanāṣa, having fixed his eye, that, like a row of bees that fly on wings, was kind, on the face of (Tāṣṭhīlā) that was red on account of injury that was due to inner pain and which therefore resembled a red lotus, gently said to the king: ‘The prince is preferring a request to go. What is the order of Your Majesty?’ Thus requested

by S'ukanāsa, Tārāpīḍa, mused for a while and replied :
 " Venerable Sir, I know that this incident about
 Valśampāyana has been thrown in the way by ill-natured
 Fate which will cause an obstacle (in the way of
 marrying Chandrāpīḍa soon) and which, like the rainy
 season that covers the quarters, has destroyed my
 hopes, viz ' On one of these days I shall see my
 daughter-in-law resting (her hand) on my son's hand
 as if she were the moonlight depending upon the rays
 of the full moon.' And your honour has already said to
 me to that effect. Nobody else will be able to bring him
 back, nor is he (i.e. Chandrāpīḍa) able to stay here
 without him. This ocean of calamity, therefore, must
 now needs be crossed by this boat. I am sure that
 Her Majesty Vilāsavati also will surely send him to
 bring back Valśampāyana. Let him, therefore, go. But
 my child has to go a long distance. So your honour
 should carefully consult astrologers and find out an
 auspicious day and 'sigo for his departure, and make
 arrangements for his journey." Thus addressing S'uka-
 nāsa, he looked at Chandrāpīḍa for a long time with his
 eyes filled with tears, called him (near) and touched
 him, who bent down through modesty, on his head,
 shoulders, and arms with his hand and said : ' My darling,
 you yourself enter the inner apartment and acquaint
 your mother along with Manoramā with the account of
 your departure.' Directing Chandrāpīḍa in this way, he
 took S'ukanāsa with himself and went to his palace.

Chandrapīṭa also, carrying in his heart the permission for his departure, that was given in clear terms, as if it were the garland put by Kājaṁbarī (round his neck) at the time of marriage, the colours of which (garland) are not faded, showed no sign of joy with his eye although his heart was delighted. On entering (the inner apartment), he made a bow, sat down near his mother, consoled Manoranā who was overpowered with sorrow that was due to separation from Vastampīyana and that was doubled by his (i. e. Chandrapīṭa's) sight, and said :

friend, I agree with you in what you have said. But whom else should he look to but Vaisampāyana ? Let aloo, therefore, (what you say) Why do you prevent him (from going) ? And he must not stay, even if he be prevented. I think, after reflecting over all this, his father has given him his consent for his departure. So, let him go. We two should better suffer pain caused by not seeing even both of them for a few days, than to see his face, day after day, miserable owing to not being able to see Vaisampāyana. So, get up ; let us go to make preparations for dear Chandrāpīda's departure."

38 While she was thus saying, she took Manoramā by the hand and rising up went to her abode, followed by Chandrāpīda. Chandrāpīda also remained for a while talking only about his departure near his mother, and then went to his home. There he took off his equipments and, with his heart that was pining to go, summoned astrologers and ordered them in privacy. ' You should please declare to venerable Śukanāsa or my father, when they ask you, that day (as auspicious) whereby I shall be able to go without delay ' When they were directed thus, they said : ' O prince as all the planets stand, the departure of the prince cannot in our opinion be approved of at present. But still, the will of the king is the (auspicious) time in conformity (with the urgency) of his duties. In that case, therefore, there is no use in looking for an (auspicious) day. A king is the cause

of time. That is the proper time for all actions, when the mind is desirous of doing them' When he was told thus by the astrologers, he again said to them. 'I say this to you because I am directed to do so by my father. In other cases, when there are urgent works that arise at every moment, what is the use of carefully finding out in (auspicious) day for those who are very busy? So, tell them that day (as auspicious), whereby I shall be able to go just tomorrow' When they went away saying 'as you please', he rose up to take his meals. Those astrologers again entered and gently said to him who had taken his meals. 'We have acted up to the prince's order and it was successful on account of the fact that venerable Śukarāṣṭra was overwhelmed (with grief) on account of the separation from his son. So, when tomorrow passes away, the prince should start from here at night' When he was thus told by them, he praised them with the words 'well done!', considered that Kāḍimbari and Vaiṭampāyana were now just within the range of his sight, and thinking in his mind, that ran forward (towards Kāḍimbari), that he would reach (Kāḍimbari) before Patralekhā had entered (her abode), stayed there with great difficulty for the day and the night doing nothing else.

39 Then when the lord of the luminaries (i.e. the sun) set, when the lord of the *nakṣatras* (i.e. the moon) was on the rising mountain and was again enjoying

the happiness of union with *nakshatras*, and when the night was clearly visible, Vilasavati, who as if melting inside through pain was unable to check the flow of her tears even with her very long eyes though she made effort (to check them) through her fear of causing an evil omen, said to Chandrāpida, who had come to bow down to her at the time of performing the auspicious ceremonies of departure, in such a way that her words were uttered indistinctly by (her throat) being choked through the agitation caused by sorrow and affection .

“ Dear child, it is proper that the heart is greatly pained at the time of the first departure (of one’s child) that is fondled on the lap and that is quite inexperienced. But as for myself, I did not feel such pain at the time of your first departure, as I feel now at your departure. For, my heart is as it were torn to pieces ; my vitals are as though plucked out , my body boils as it were ; my heart as though floats ; the ligatures of my joints as if break , my breaths as if depart ; my understanding finds no solace. I see everything as void. I am not able to support my heart like myself The flow of my tears presents itself forcibly, though checked. My mind wavers although frequently fixed for performing the auspicious ceremonies (for your departure). I know not what I expect. I do not understand also for what reason (I am suffering) such torment of the heart. May it be that my dear child is going back again, after somehow returning here after many days? Is it on seeing you

go alone, when you are dejected (at heart) on account of your being separated from Vaiṣampāyana ? It is, however, not because I am myself pained by the incident about Vaiṣampāyana. On account of such pain, my speech is not able to prevent you from going to bring back Vaiṣampāyana. My heart, however, does not wish that you should go. Knowing that I am undergoing such pain, you should not, fixing your attachment on something, stay away for a long time as you formerly did. For the sake of this object, I request you with the head on which the hands are folded.' Chandiapada, who bent himself and prostrated his body, respectfully said to his mother who addressed him in this way: 'Mother, I stayed away long that time on the occasion of the conquest of the world. But now the only time that will be spent will be that required till I reach that spot. You should not, therefore, think in your heart even a little of the torment due to my coming late.' The mother, who was thus addressed by Chandiapada, checked the flow of tears, comforted herself with great difficulty, performed the auspicious rites to be performed at the time of departure, sprinkled him with milk issuing (from her breasts), smelt him on the head and embracing him closely and for a long time, let him go with great difficulty, as if her breaths were leaving her.

40 When he was allowed to go by his mother, he went to the residential quarters of his father for saluting

him. There when the door-keeper announced (to the king) that the prince was bowing down to him before his departure, he entered and, with his head placed on the earth, saluted the feet of his father who was lying on his bed, while remaining at a distance (from him). Then seeing him saluting in that way, his father, who slightly raised the front part of his body while lying on the bed called him near, as if drank him with his eye, closely embraced him with affection, and, with his eyes full of dense tears that rose up suddenly like a child, (spoke to him) in words that came out faltering on account of inner excitement: "Dear child, you should not at all bring to your mind the piercing pain, because you were supposed to have committed faults by me. You have been well tested by me (as to all your good qualities) beginning with the rise of modesty. The responsibility of the kingdom which is to be obtained only by (the possession of) a number of good qualities, was placed on you after testing you and not merely out of my affection for you, who are my son. Now in whom will you cast the responsibility and commit even a slight fault? You yourself must endeavour to keep all the people contented. My time has now come to an end. I was for a long time a ruler without deviating from the right path. I did not harass my subjects through avarice. I did not make my elders disgusted by disrespecting them. I did not turn away good people through pride. I did not frighten the people through anger. I did not make myself an object of ridi-

cule by being over joyous (at my position) I did not
 lose the next world by being addicted to sensual
 pleasures I followed the duties of kings and not my
 own likings I served old men and not vices I follow-
 ed the practice of the good and not (the dictates of) the
 senses I raised my bow and not the mind I cared for
 my character and not my body I feared censure (of the
 people) and not death I enjoyed, as my
 youthful desires would prompt, to my heart's
 content all the pleasures derived from the enjoyment of
 all the objects of sense which are rare even in heaven
 by avoiding what should not be done I think that
 I have even secured the next world by doing my duties,
 and I am blessed by your birth This is, therefore, the
 only desire of mine (that remains to be fulfilled) This
 incident of Vaisampayana that opposes the (fulfilment
 of) my desire by standing in front of it, has occurred
 quite unexpectedly when I proposed ' Having placed
 this entire responsibility of the kingdom on you who are
 established in life by marrying I shall follow the path
 pursued by royal sages of old with a heart that is at ease
 on account of the fulfilling of the purpose of my life I
 am afraid that (desire of mine) is not destined to
 be fulfilled Otherwise what a great incongruity is there
 between Vaisampayana on the one hand and his such
 present mode of behaving that was not even thought of
 in a dream So, even if you go please act in such a
 way that this desire of mine will not simply revolve in

my inner heart for a long time ' So saying, when he raised his face a little, he gave him a *tombulā*, which seemed to be his heart squeezed into a mass and bade him farewell

41. Cbandiapada too, who, although raised to a very high position by the regard shown to him by his father, had his body bent (before his father), moved aside after again making a bow, and set out with his body erect After setting out he went to the palace of Sukanasa There he saluted S'ukanāsa, who was engrossed in anxiety for his son and whose body was void (of action) as if his organs of sense had left it, and Manoramā whose face was sullied by her constant shedding of tears He was honoured with a blessing by them who were in that condition He was followed by them who as if transferred the burden of their sorrow to him He frequently turned round his face in order to induce them to go back till he went out of the gate He then went forward and even when he saw that Indīayudha looked sad, did not delay even a little as he was afraid of again being prevented from going, as he was in a hurry to see Vai ampāyana and as he was very anxious for union with Kadambari He then mounted him and went out of the city very swiftly

42. After going out (of the city), he was followed by his attendants and palaces, who were running to and

fro being confused by his unexpected departure at that time and who raised the shout that the prince had gone out even without entering the temporary pavilion, that was prepared for his stay after the performance of the auspicious rites at the time of his departure on the bank of the Sīpra. He went over a distance of about twelve miles and fixed his abode at a spot in which water and fodder were easily obtainable. With an anxious heart he got up even before the night had dawned and proceeded (on his journey) on horseback. " Having reached the place without anybody knowing it, I shall follow Vaiśampāyana, who would be running away through shame, from behind and shall, having embraced him forcibly, remove his embarrassment saying ' Where will you run further ? Having thus enjoyed the pleasure of his company, I shall again, for the purpose of accomplishing my object of going forward to meet (Kādambarī) see Mahāśvetā who is pleased with me without any cause, who is sinless, and who would be greatly delighted by seeing me quite unexpectedly. Then with all my cavalry posted again near the hermitage of Mahāśvetā I shall go to Hemaluta along with her. Then being saluted by the attendants of Kādambarī running to and fro through the flurry caused by recognising me, I shall enter and see Kādambarī, from whom rewards were being snatched away by her friends whose eyes were dilated (with joy) of telling her about my arrival, and who thrust aside the flowery bed at the very occasion of

rising to welcome, and shall thus make my eyes blessed by securing their purpose viz seeing what is worth seeing. Then having honoured Madalekha with an embrace accompanied by a salutation with folded hands, and also Patralekha who will fall at my feet, and having again closely embraced Keyurala, I, whose auspicious ceremonies at the time of marriage are performed by Mahā-svetā shall take the hand of Kādambarī whose auspicious rites such as bathing at the time of marriage will be quickly performed by her bevy of friends, as if she were the earth bathed in the showers of rain'—Reflecting over these and other thoughts he travelled on horseback day and night from that very day without minding hunger, thirst, heat, fatigue and the trouble of sleeplessness. While thus riding on horseback, the rainy season became an obstacle in the way of going quickly just in the middle of the journey as the (total) distance to be travelled was very long. There first of all the ten quarters were made dark for him by the fainting fits that deprived him of consciousness. Hence he got no happiness whatever anywhere even with a great difficulty either by night or by day, either in the village or in the forest, either within or outside, either in groves or gardens, either on the way or at home either while riding or standing, when he remembered Vaisaṃpāyana or when he was thinking over his union with Kādambarī. Not deriving any happiness he somehow only took food to keep body and soul together, and, not performing the decoration of

' Perhaps in these days prince Chandrapāla would not be allowed to come (so far) by king Tarapāda, by queen Vīśāvatī and also by venerable Subhāṣa, although he himself would try for it. You should by no means stay here alone in this spot, we have almost reached (our destination), so please return from this very spot. I, therefore, reluctantly returned without having reached the Achchhoda lake by three or four marches.' He then ceased having communicated to him thus. He (i.e., Chandrapāda) again asked him when he ceased speaking: 'Do you think that Patrālekṣā has or has not reached (Kadamba's palace) by to-day?' He replied 'O prince, if no impediment causing delay takes place on the way, then undoubtedly she will reach (by to-day). This is what I think. When Meghnāda spoke thus, he reached that very Achchhoda lake, that doubly caused him pain.

44. Having reached (the lake) he just approached all his horsemen and ordered them 'Perhaps through embarrassment he will run away on seeing us. So, all of you must be watchful on all the four sides (of the lake).' He himself also riding on horseback wandered all round like an energetic person, though he was tired, searching the thickets of creepers, feet of trees, slabs of stones, and even bowers of creepers. While wandering, when he saw no sign of human habitation anywhere, then it occurred to his mind 'Surely, having learnt

of the cave. She had hung her face down. All her limbs were trembling on account of the emotion of unbearable sorrow. She was uninterruptedly shedding tears, and her body was with great difficulty being supported by Tarahkā whose eyes were filled with tears and sad, as if she were a creeper struck by violent showers and winds. On seeing her whose eyes were bent it occurred to him. 'I hope that no harm has befallen princess Kāṁbari herself, since such condition is being experienced by Mahāvetā at the time of my arrival, though it should be the source of joy to her. So, with his heart broken by the apprehension he approached her, with his life that as it were flew (out of his body) as though stumbling at every step as if falling down and as if flinching and took his seat on a part of the same slab of stone, and, with his face full of tears and sad asked Tarahkā as to what it meant. She, however, only looked at the face of Mahāvetā who was in that state of mind.

45 Thereupon Mahāvetā herself, although she did not mitigate the violence of her grief and had her throat choked by faltering words replied. "O illustrious prince, this wretched woman cannot tell you anything I, whose heart is simply barded by the blows of grief, have once told my sorrow (to you) who are not fit to hear a tale of sorrow. The same I, O blessed Prince, who am unfortunate, fond of my life, shameless and cruel, have again to relate to you this

sad event which is painful to hear. Please lend your ear. With my mind shattered to pieces on hearing from Keyuraka about your departure, dissatisfaction arose (in my mind) for several reasons viz. 'I have not fulfilled the desire of Chitraratha. I did not accomplish the desire of Madira. I did not secure the desired object of my own. I did not do what was desired by Chandiāpida who returned here from home, nor did I see my dear friend Kādambari happy on account of her union with the beloved of her heart. Then I cut asunder the strong ties of love for Kādambari and again came here to practise even more severe penance. Then I saw here a Brahmana youth whose form was similar to (that of) the noble prince (Chandrapida), whose body was vacant as if it were abandoned by the mind, whose lips were quivering and who was looking out here and there for something lost with an eye full of tears, aimless and vacant. On approaching me with his eye fixed on nothing else (but me), he as if recognised me though I had never seen him before. Though he was unacquainted, he seemed to be familiar. Though he was before never honoured (by me), he seemed to be full of strong love (for me). Though he was not dear (to me), still he seemed to be helpless (through love). Though his appearance was sad, he seemed to be happy (at my sight). Though he remained silent, he seemed to be soliciting me. Though he was not asked anything, he seemed to be relating (to me) his own condition. He was as if congratulating

himself, as if bewailing, as if rejoicing, as if sorrowing, as if afraid, as if insulting (me), as if being carried away (by some one), as if desiring something (from me) and was as if remembering something. He then looked at me for a very long time and with an unwinking eye as if he were intoxicated, or possessed by a ghost, or directed (to do something), or as if drinking (with it), or drawing out (something) or entering inside, and said : ' O fair one ! no one in this world incurs blame if he does what is in keeping with his birth, age or form. But what means this effort of yours in performing what is quite out of keeping (with all that), like (the efforts of) fate that is invariably of a crooked disposition, since this body of yours, that is as delicate as an unfaded Mālati flower and that is fit only for the favour of (being placed on) the neck like a garland, is being emaciated on account of this trouble of practising penance that is most severe and quite unworthy (of you) ? Why is this very lovely body (of yours) not united with fruits that depend upon the sentiment (of love) like a creeper that has flowers, and that are in keeping with your beauty and age ? The trouble of practising penance that has reference to the next world is quite proper for one who, though devoid of beauty and other qualities, has enjoyed the pleasures of this world that one can secure in the station of life to which he is born. What need I say then of a person who is possessed of a noble form (like you) ? So, the trouble of ascribing to this

your body that is naturally full of passion, gives me pain, as it is like the fall of snow on a lotus plant that is naturally full of juice. If a person like you puts one's self to trouble caused by austerities, being averse from the pleasures of this world, then Cupid uselessly wields a strong bow; the moon rises without any purpose; the advent of the month of spring is for no good, useless is the blooming of Kumuda and other blue and white lotuses, the show of the commencement of the rainy season is vain, gardens are of no use. Or what is the use of moonlight? Or what is the use of sandy banks on pleasure-rivers, or of the Malaya breezes?'

46. Nevertheless I, all whose interest (in worldly objects) had ceased from the (time of) the incidents that befell Puralika, went to another side without even asking him who was speaking thus as to who he was, whence he had come, and why he was so addressing me. After going I called Taralika who was gathering flowers for the worship of the deities, and said: 'O Taralika, who is this youth who looks like a Brahmin? I have observed that his intention in his speech, when he looked at me, was quite a sinister one. So let him be guarded against, so that he may not turn up here again. Even if he comes here after being forbidden, then certainly some evil will befall him.' He, however, in spite of his being prevented, did not give up the pursuit through the faults of accursed Cupid whose working is irresistible, or because the calamity

was destined to happen. After the lapse of a few days, one day when the night was far advanced and when the rays of the moon were as if emitting profusely a flood of moonlight that kindled the fire of Love, and when Taralika was sleeping, I did not get the pleasure of sleep and so I throw my limbs on this very slab of stone after going out through pain (caused by separation from Purusika). Being fanned by the gentle breezes wafted from the Achchhoda lake and fragrant on account of white water-lilies, I fixed my gaze at the moon and remembered with regret my lord Purusika of hallowed memory on the occasion of expressing the hope, viz. 'Would that this moon would shower down that beloved of my heart with those rays that give delight to the whole world and that rain down nectar.' "How is it that, through my evil stars, the words of that noble man of such heavenly form, who descended from the sky, came to be untrue? Or was I merely consoled by him out of compassion for me with the words 'Let the poor woman to whom this life is very dear continue to live though with efforts,' since he has never been even seen by me again? What can my lord Purusika of revered memory do, as he was carried away by lifting him up though dead? However, Kapishala went away alive. How is it that he too has not even brought a word to me till this time, merciless as he is?"—(musing over) these and the like vain talks, I kept wide awake clinging to my wretched life.

47. Then I saw the same youth who was clearly marked even from a distance on account of the moonlight that was as clear as the daylight. He came with noiseless steps. He had humiliation from (head to) foot, and his body, therefore, seemed to be covered with a mass of the pointed ends of the arrows of Cupid that fell upon him incessantly. He was as if warded off at every step by the heavy paralysis of his thighs, (seeming to convey), 'It is quite improper for you to approach another (person) without knowing his heart.' He stretched forth his hands from a distance with the vain hope of embracing me and looked awful with thousands of longings. He was as though possessed by a ghost and was as if intoxicated. He came towards me running through the intoxication of love.

48. On seeing him in that condition, I was very much afraid though I was indifferent to myself, and thought to myself: 'Oh! a great evil has befallen me. Even if he approaches me thus through intoxication and touches me with his hand, then I must give up this body that is accursed and unfortunate. Then (if I kill myself), my continuing to live a life that was full of miseries and that I took upon myself with the hope of seeing again my lord Pururissa, would be all in vain.' He approached me when I was thinking thus and said, 'O moon-faced lady, this moon who is a friend of Cupid is ready to kill me. So I submit to you. Save me who am without any shelter, helpless, distressed, unable by

myself to resist (the shafts of Cupid), and dependent for life on you For to protect those who seek shelter is the duty even of ascetics So, if you do not honour me by offering yourself to me (in marriage) then I am (sure to be) killed by this Cupid and the moon On hearing it, I was as though at once burning him with the fire of anger as if a flame burst forth from my head , I was as though frightening him then with my eye in which sparks in the form of tears rose , I was as though possessed by a ghost as my body trembled from head to foot , and forgetting even myself I spoke thus in words that were harsh on account of the violence of anger : ‘ Ah ! Sinful one ! Why is it that the thunderbolt has not fallen on your head when you are speaking thus ? Why was your tongue not shattered to a thousand pieces ? Why did your speech not stammer ? Why has your power of expression not come to an end ? I think the five great elements, that are the witnesses of the good and evil done by the whole world, do not at all exist in this body of yours, in as much as while speaking thus you are not reduced to ashes by the fire , you are not carried away by the wind , you are not submerged by water , you are not thrown into the netherworld by the earth , nor are you reduced by the sky to its own state that very moment When all these three worlds are governed by fixed orderly rules, how did you come to be born here so unamenable to moral rules ? You do whatever you like at your own will like one

belonging to the order of lower animals, and you do not understand anything whatever. Why were you not thrown into that very species of creatures by that accursed creator by whom you, who have manifested your affection on your face, who act according to your own liking, and who speak without observing whether the person before whom you speak is proper or improper, are thus taught to speak like a parrot that shows red colour on its beak, that flies on its own wings, and that also speaks without observing whether the person (or place, before whom he speaks) is proper or improper? Have you not, therefore, engendered anger in me—you, who are an object of unalloyed ridicule inasmuch as you talk thus? Being grieved at your words, I shall make this allotment of your proper share to you, whereby *being born in the species worthy of your own words* you will not make love to women like us' So saying I turned my face towards the moon and again said with folded hands 'O revered great god, the crest jewel of the whole world, and protector of the people! If I have not thought of even in my mind another man since I saw my lord Pundarik, then let this false lover *be born in the species I have referred to (viz. that of the parrot)*' Just after I uttered these words, he fell down lifeless on the earth like a tree whose roots are cut down, I do not know whether on account of the violence of the fever of love whose working was unceasing, or whether on account of the gravity of his

own misdeeds that yielded him immediate fruits or whether by the very power of my own words. When he expired, I heard from his attendants who were bewailing his loss that he was the friend of your noble self (viz Pundarika). So saying, she hung her face down through shame and silently flooded the earth with a very great flow of tears.

49 On hearing it the heart of Chandrapāda broke as he said 'Revered lady, although your ladyship had tried her best, I did not secure, being unlucky, the pleasure of serving the feet of princess Kādambari in this birth. So may she at least secure it (for me) in another birth!' Then leaving aside the body of Mahāvēta Tīrlikā hastily held the body of Chandrapāda and uttered these distressed words. 'O princess what is the use of shame (now)? First see (here), prince Chandrapāda lies down somehow in a very strange way. His neck is broken. He does not hold up his head. Though moved he does not understand anything. He does not open his eyes the pupils of which have gone inside. He is not master of his limbs that have fallen down just as they were. He does not breathe at all. O prince, whose form is like the moon! O beloved of Kādambari! Where are you going now without her? Thereupon when Mahāvētā became motionless and had fixed her steady and paralysed gaze upoo the face of Chandrapāda that was bent aside a little, the servants

threw themselves on the ground and began to scream, saying : ' Ah ! sinful and wicked ascetic ! What is this that you have done ? You have destroyed the family of king Tārāpīḍa who has removed the pain of the entire world. All the subjects including us are deprived of a protector. The roads of merits are destroyed. The quarters are now bolted for the supplicants. Whose face should the Goddess of Wealth see now ? Who can (now) become the support of the earth ? Whom should your attendants serve ? Without you service has become an evil now. To treat (one's servants) as one's equals is now a thing of the past. Praise of servants has come to an end. Regard for servants is (now) made thin. Pleasing talk (to servants) is (now) gone far away. All talk about charitable gifts is at an end. How is it that you now remain only in conversation ? To whom can the subjects now go, having so far been your subjects ? What is now (a source of) comfort to the good ? Now that you are dead—you, who bore the responsibility of the kingdom, who can bear the responsibility shouldered by king Tārāpīḍa (so long) ? How is it that your heart is broken through grief like that of a timid fellow, though you were firm-minded ? How did you come to be so cruel towards us, though you were kind-hearted ? O prince, be pleased ; order us at least once. Attend to the prayer of your devoted servants. Take our lives. Without you king Tārāpīḍa who is fond of children, will not live

even for a moment, nor will queen Vīṣa avatī, nor revered Śukanāśa, nor Maṇḍarā, nor kings, nor even your subjects. Abandoning all these where are you going alone? How did you come to have such a cruel nature all of a sudden? Where is that devotion of yours towards elderly persons that you are thus going away without paying any regard to them?' Then all the princess raised up their ears by hearing the screams and were bewildered and said, 'Ah! alas! What is this! Thereupon Indrīyudha saw with his eyes that were flooded with tears and the eyelashes of which were raised up, his eye was fixed on the face of Chandrapīḍa, he cried through grief as it were by his very sad reighing, he struck the earth with his four hoofs that were raised up in rotation, he frequently snapped at the hard bridle-bit and the golden chain as if to free himself, and seemed to be as if desirous of being freed from being a horse. Then Kadambarī who was unconscious of the fatigue of the journey, came just at the same place pining for the sight of Chandrapīḍa. She was informed of the arrival of Chandrapīḍa by Patralekhā. She was full of love and looked like the tide of the ocean dashing up at the rise of the moon and full of sharks. (She started) putting forward before her parents the pretext of seeing Mahasveta. She put on apparel and ornaments suited to a woman in love. She was being followed by a few attendants, whose paws of anklets were resounding whose girdles were noisy, whose apparel was charming

and brilliant, who produced the illusion of the army of Cupid, who had taken with them fragrant garlands, ointment, perfumed powder and other materials. She was escorted by Keyurika who went before her. She was being supported by the hand by Patralekha. She was conversing all the while with Madalekhā (on the way) thus, 'O Madalekhā, Patralekhā tells me every day (about Chandrapala's arrival), but as for myself I cannot believe that he would come as he is excessively cruel, of roguish mind, and is wicked. Do you not remember the crooked speech of that stupid fellow, (intended) for testing me, in the snow-house, when he did not believe in the (exact) state of my mind? In that case it is you who gave a reply to him, looking at him with a smile, that left no doubt whatsoever. Therefore he will never believe in this very condition of mine, even when I am on the point of death. Otherwise, if it had occurred to his mind that I experienced that pain for his sake, then he would not have gone in that way. So even if he now comes, you alone should say what is to be said to him. As for myself, even if I see him again, I shall neither talk to him, nor revile him, even if he falls at my feet, I shall not be reconciled. I should not be persuaded (to do so) by my dear friend (i. e. yourself).'

50 After coming there, she saw Chandrapala whose life was extinct. He looked like the ocean from which

the nectar had been taken away ; like a tiresome night destitute of the moon ; like the sky in which the stars are absent ; like an orchard the beauty of the flowers in which is destroyed ; like a lotus the pericarp of which is removed ; like the fibrous root of a lotus the fresh shoot of which is cut off, and like a necklace the middle jewel of which is taken away. On seeing him, suddenly she hung her face saying ' Ah ! what is this ? ' and while falling to the ground was supported with great difficulty by Madalekhā, who gave out a loud shriek ; and Patralekhā leaving the hand of Kādambai fell to the ground unconscious. Although she regained consciousness after a long time, Kādambai remained as she was with a mind that was contrary to the (usual) disposition of women, as if she was a fool, as though she was possessed by a ghost as her sight was motionless and steady. She was as though paralysed, and hence could not make any effort even to breathe. She fixed her eyes on the face of Chandiāpīda as if she had become motionless because of her forgetting her very great inward agony. She, with her dark and red face, looked like the night of the full-moon day in which the disc of the moon is afflicted by Rāhu. Her tender lower lip was quivering (and so she looked) like a creeper that shook by the fall of a sharp axe. Madalekhā, who gave out a cry of distress, fell at the feet of her who was in that condition, and said : ' Dear friend, please give vent to this great grief without crying. If vent was not

given to it by the shedding of tears, this your heart will surely break into a thousand pieces being distressed by the great weight of sorrow and being delicate and full of love, like a tank that is strained by the great pressure of water and that is soft and is full of water. So, have regard for the queen Madhū and the king Chitraratha. Both the families will be no more without you' Kādambari then replied with a smile to Madalekhā who had said this :

51. "O mad girl ! how can my heart, that is as hard as the essence of adamant, break ? It did not burst into a thousand pieces even after seeing this, and moreover, all these—mother, father, brother, one's own body, friends, servants—are meant for her who continues to live. As for myself again, who am in a moribund condition, this body of my beloved, which is my life as it were and which is secured by me with great difficulty, will only contribute to the termination of all grief in either way—if he continues to live, by enjoyment ; and if he expires, by following him in death. Why then shall I, who am placed very high and made very eminent by the prince who came here for me and gave up his life, humble and bring down myself (from my high position) by merely shedding tears ? Why should I present an evil omen by weeping to the prince who is ready to go to heaven ? Why should I weep instead of being glad when I am ready to follow the feet

(of Chandrapala) as if I were the dust of his feet ? What is that great sorrow that has befallen me ? Now all my sorrows are at a distance Why should I weep even now ? For his sake I paid no heed to the traditions of my noble family , I did not care for my elderly persons , I did not follow my duty (as a maiden) , I did not fear public censure , I relinquished my sense of shame , I troubled my friends by the (preparation) of remedies against (the torment of) love , I hurt the feelings of my dear friend Mahasveta , I did not even think of this that my vow made for her was not kept What is this that you say to me then, when I am supporting my life even when that lord of my life has given up his life for my sake alone ? On this occasion death itself were life and life would be death If then you feel affection for me or desire to do what is dear and beneficial to me, then engendering in yourself the same affection as mine you should please so act that neither my father nor my mother would give up their life through grief for me , that they will find fulfilled in you their cherished object that they desired to see fulfilled in me , whereby you will have a son who will offer a handful of obsequial water (to them) even when I shall be no more As for myself, I shall alleviate the heat of my body by embracing the neck of prince Chandrapala in fire that flares up with the bright funeral flames While just speaking thus, she separated Madalekhā who persisted in making her sustain her life, and

moving aside embraced Mahavetā and again said to her without betraying on her face any sign of her deep emotion :

52 " Dear friend, you have at least some sort of hope whereby you sustain your life that is not shameful, that need not be lamented for, that cannot be ridiculed and that will not incur censure, even when you are completely under the sway of love and are every moment experiencing miseries exceeding even those of death being desirous of uniting with him again. But that also is denied to me as I am bereft of hope in all respects. So I bid adieu to (you, who are) my dear friend to reunite in another birth. So saying, although her lover was in that state, she, as though enjoying the pleasure of union, hastily worshipped the feet of Chandrāpala with her head that emitted a mass of flowers from her beautiful hair that was dishevelled over it, and having raised them up with her hands that were wet with the nectar of perspiration that dropped down, placed them on her lap. Then at once from the body of Chandrāpala, that breathed again as it were by the touch of her hands, burst out something like a flame white like the moon, the form of which was not clearly defined and that made the whole region around as though made of snow. Afterwards a heavenly voice, that as it were emitted nectar in the atmosphere, was heard, viz. ' Dear Mahā vetā, you are once again being consol-ed by

(into the lake), from the water of that lake came up all of a sudden a young sage. After coming up he approached Mahāśveṭā who was even from a distance looking at him with an eye that fixed itself (upon him) though distressed by the obstruction caused by excessive tears, and spoke to her in words that were faltering on account of grief: "O Gandharva princess, is this person recognised by you or not as he has come from another life?"

54 When she was thus addressed, she lay between sorrow and joy and getting up hastily made an obeisance to him and replied: "O revered Kapinjala am I so sinful that I shall not recognise even you? Or it is but proper that you should so treat me who do not know my own worth, who am absolutely under the influence of error and who, therefore, continue to live even when my lord Puṇḍarikā is no more. So please tell me who lifted him up and took him away, why he was taken away, what has become of him, where he is, what had befallen you that you could not even send a word for so long a time, and whence you have come all alone without that venerable (Puṇḍarikā). When he was thus requested by Mahāśveṭā and when he was being looked at by the attendants of Kāṇimbāu who gaped through wonder and by the princes who followed Chandrāpala, he replied: "O Gandharva princess, please listen (to what I say). You know, I left you alone though you were lamenting painfully, and guiding up my lions through

affection for my friend and saying, 'Where are you going taking away my dear friend (with you)? I rose rapidly (into the sky) pursuing that (divine) personage Without even giving a word of reply to me, he who was looked at in the sky by those who moved about in balloons with eyes dilated through wonder and for whom way was made in the sky by the heavenly damsels that had veiled their faces, went to the world of the moon after crossing the clusters of stars There he placed the body of Pundarika on a big couch that was made of moon stones in the hall called Mahodaya and said to me 'Kapujala knew me to be the moon When after rising I was performing the task appointed to me for the good of the world, I was cursed without any fault of mine by this your dear friend, at the time of giving up his life through the evil working of love with the words 'O wicked and accursed moon' inasmuch as I am deprived of my life by you, when I was afflicted by your rays and though full of love could not get the pleasure of being united with the beloved of my heart so you too will give up your life in this Bhūjala country that has become the land of actions, in your successive births after enduring the severest pangs of heart when you will in the same way fall in love and will not get the pleasure of union (with your lover)' I too being as though at once kindled by the fire of that curse of his, became indignant at the thought 'Why am I, though innocent, cursed by him who suffered evil consequences

due to his own faults and whose understanding is void of discrimination?' So I gave him a curse in return saying, 'You also will share my joys and sorrows with me' When anger passed away and when I reflected with an understanding that had recovered its power of discernment, I came to know his relation to Mahāsveta. Dear Mahāsveta is born of Gauṁ who got her birth in the family of the *Apsaroses* born of my rays. She has herself chosen her husband. He must needs take his birth twice with me in this world of mortals through his own fault. Otherwise the very repetition contained in the words 'in successive births' will have no meaning. So I lifted it up and brought it here with the thought, 'Let this body that is here of its soul be not destroyed till the effect of this curse is removed' Dear Mahāsveta is consoled. So it will remain here till the end of the curse, growing by my lustre. Now you should please go to S'vetaketu and acquaint him with this account. He is of great prowess and would perhaps devise some remedy in this case.' With these words he dismissed me.

55. Being blinded by the violence of grief due to my being separated from my friend, I sprang upon a celestial being who was extremely irritable, while plying my way through the sky. He, too, as though burning me with the fire of his wrath looked at me with an eye terrible on account of the frowning of the brows and said: 'O wicked fellow, who are vainly proud of the power

of your austerities ! Since in this very extensive sky you ran over me like a horse moving about furiously, so be a horse and descend upon the earth' I too, whose eyelashes were full of tears said to him with folded hands 'O revered sir, you were lapt over by me being blinded by the grief for my friend and not out of disrespect. So be pleased to take back this curse. He then again said to me 'The curse is already pronounced now I cannot make it otherwise. I shall, however, do this much for you. At the time of the death of him whose conveyance you will be for some time, you will be free from this curse after you take your bath. When I was thus told, I again said to him, 'Revered sir, if it be so then I request you. Let that Pundanka, my dear friend, also be born with the moon on the earth itself through the detrimental effect of the curse. Seeing with your superhuman sight you should please do this much favour to me, viz 'Let time pass away without being separated from him even when I am reduced to the state of a horse' When he was thus requested, he reflected for a while and again said to me 'By this your affectionate nature, my heart has become soft. So I have seen. The moon will be born as the son of the king named Ārāpida who is practising penance for the sake of progeny in Ujjayini, and your friend Puṇḍarika (will be born as a son) to his minister Śukanāṣa. You also will be the conveyance of that very highly obliging prince whose soul would be the moon' Imme-

diately after he uttered these words I fell into the great ocean that lay below, and from it I came up as a horse. Even in my condition as a horse, my consciousness (as to who I was originally) did not at all leave me. So for the sake of this very object (viz. the end of the curse), this prince Chandrāpala, who is an incarnation of the moon, was brought to this land by me pursuing the pair of *Kinnaras*. That (Vasampāyana) also, who is unknowingly burnt by the fire of your curse as he longed for you on account of the impressions of love made upon him in his former life, as an incarnation of my friend Pundarika himself."

56. On hearing it, Mahāśveṭā gave out a cry of distress, saying. "O revered Pundarika who did not forget your love for me even in another birth, whose life depended upon me, whose shelter was I myself, who looked at my face, and who saw the whole world as composed of me alone I I myself who am of a demoniacal nature, have become the cause of your death even when you had gone to the other world. This is the only purpose effected by the accursed Brahmā in creating me and giving me long life that I again and again killed you. Having myself killed you, sinful as I am, whom should I blame? Whom shall I approach for refuge? Who will show compassion for me? Give me a reply. I feel ashamed even to pronounce these words; and I think you also have become indifferent

about me who am unfortunate since you do not give a reply to me who am thus mourning your loss. Oh ! I am ruined by this very want of disgust for life on my part ! Then she threw herself on the ground beating her breast.

57. Kapinjala on his part compassionately said to her who was thus lamenting piteously ' O Gandharva princess, what fault of yours is in this case, on account of which you thus heap words of abuse on yourself who do not deserve abuse. Now what occasion is there for sorrow when happiness is only to be experienced, that you are thus killing yourself in grief ? That which was more unendurable you have already borne to the end, you had made your heart firm. I have now told you how this grief befell you both on account of the bad effect of the curse. Moreover both of you have already heard the voice of even the moon. Therefore, give up this persistent sorrowing that would not promote the happiness of yourself and my friend (Pundarika). Whatever penance you have undertaken (to practise) for the good of you both, let it be continued in conformity with the vow you have taken. For, there is nothing that cannot be secured by well practised penance. Goddess Gauri (i. e. Parvati) herself has completely secured the place on half the body of Siva that is very hard to secure, by the prowess of her austerities. In the same way you too will very shortly secure a place on that body of my friend by the prowess of your austerities. Thus he roused Mahas'veta (to action)

58. When Mahāsveta had the violence of her grief pacified, Kādambarī, whose face was dejected and sad said to Kapinjala : ' Revered Kapinjala, please favour us with the relation of the account of what has happened to Patralekhā when yourself and she entered into the water of this lake.' He, on his part, replied . ' O princess, after I fell into the water, I know no account of her. So here I go now to the feet of father Śvetaketu, who can see what is passing in the three worlds, in order to know the whole account as to where Chandiāpida and Vaisāmpayana, whose soul is that of Pundarikā, would take their birth and as to what has become of Patralekhā' While yet speaking thus, he flew up to the sky.

59. Then after he had gone away, when the princes, along with their attendants, whose sorrow was lost in wonder and who shed tears on seeing Chandiāpida, went aside and stood in places according as they could secure them, Kādambarī said to Mahāsvetā. " Dear friend, I am indeed not placed in misery by the creator who reduced me to the same sorrow as yours. Today my head is uncovered. Today I do not feel ashamed to show my face to you and to address you as ' dear friend.' I have become really a dear friend of yours only today. Now either life or death would not cause any pain to me. Who else then deserves to be questioned by me ? Who else deserves to advise me ? So let my dear friend instruct me as to what I should do under the circumstances.

I do not understand anything by myself as by doing what I would secure happiness ' To Kadambai who spoke thus Mahāvetā replied 'Dear friend, what is the use of a question or advice in this matter ? You should do that alone which this hope of reunion with your lover that is not to be neglected prompts you to do As to the account of Pundarika, it has been today cleared up at the hands of Kap sijala That time I could not do anything as I was assured only in words What else then can you do, as this body of Chandrapada which is the means of assurance to you is lying in your lap ? Therefore, we shall think about what is to be done, if this (body of Chandrapada) becomes otherwise (i e begins to putrefy) So long as, however, this body is not decaying what else is to be done except to obey him ? When gods are not visible to the senses, their idols made of earth, stones and wood are worshipped with adoration and obeisance for securing happiness What then of the image of the moon who is a god visible to us, who is screened by the name Chandrapada and who is pleased with you without being worshipped ? '

60 After Mahāvetā spoke to her in this way, Kadambai silently got up along with Taralī and Madalēha lifted up the body of Chandrapada that did not deserve to be troubled and gently placed it without troubling it on another slab of stone that was free from all the pairs of opposites such as cold wind, heat, rains

and so on. She laid aside her apparel (suited to a woman) in love and her ornaments. She had only retained on one of her hands a bracelet as an auspicious mark. She became pure by bathing and put on two silk garments, that were washed and pure. She washed again and again the redness (due to the chewing of) betelnut leaves that stuck to her tender lip very deeply. Her eyes were frequently closed, were full of tears and unsteady. Girl as she was, she was perforce being made to do something else that befell her all of a sudden, that could never be guessed at, that was not taught to her, that was not familiar, that was not in keeping with (her beauty) and that had never been seen before, by the accursed Fate that is clever in doing what should not be done and that is perverse by nature. She performed on the body of Chandrapāda worship that is proper for a deity with those very fragrant flowers, incense, sandal-paste and so on that she had brought there for the enjoyment of amorous pleasures. She was the sentiment of grief incarnate and so her form was distressed. She seemed to be changed into another form at that very moment. Her face wore a vacant look as if she were dead. She was (constantly) looking at the face of Chandrapāda. Though her heart was oppressed by anguish yet she prevented the shedding of tears. She experienced a plight that was more painful than even death on account of her grief whose force was excessive. She had placed the feet of Chandrapāda on her lap as before. She thus

passed the day without taking food along with her attendants as also the princes whose body was languid and who had not taken their bath, drink and food, even though they were fatigued on account of their coming from a great distance and were hungry

61 In the same way as she passed the whole day, she passed the night also as if it were a single moment, casting aside fear that is natural to women without throwing off the feet of Chandrapida, without being aware of the fatigue of her body, sleeping awake and only sitting (by the corpse) In the morning on seeing the body of Chandrapida like a picture that is touched up, she gently touched it with her hand and said to Madalekha who was sitting by her side "O Madalekha I see this body of Chandrapida just as it was before (he died), I do not know whether this is due to my liking for it or whether there is really no change in it. So you yourself first look at it carefully." Being thus addressed, Madalekha replied to her. "Dear friend what is there to be marked? Only its movements have ceased owing to the absence of the internal soul. Moreover this face of his is as it was before, that has the form of a fully-expanded lotus and that is not even slightly destitute of majesty. So I think that these words are true, and that the account of the curse narrated by Kapishala (is also true)." When Madalekha said so, she being filled with joy showed it to Mahaveta and

also to the princes who fixed their life at the feet of Chandrāpīḍa.

62. All those princes too, with their eyes dilated through wonder, bowed down to the feet of Chandrapīḍa with their heads placed on the ground, and kneeling on the ground, said to Kāṣṭhambārī with folded hands "O princess, It is (really owing to) your prowess that this face of the prince, who has gone far away (to the next world) leaving us in this state who are sinful, is seen exactly as it was, of brilliant lustre and as charming as the brilliance of the orb of the moon. Similarly this pair of his feet appears to possess as before the lustre of a full-blown red lotus, and his heart seems to be eager with the desire of the experience of showing favours (to us) again as before. Moreover, who (else) amongst men has ever seen, heard or experienced this as we have done?" When the princes spoke thus, she got up along with her friends and attendants and herself gathered flowers for the worship of the deities, and after taking her bath and performing the worship of the body of Chandrāpīḍa, ordered the princes to take their food. When the princes had taken their bath and meals, she herself also ate the fruits brought by Mahāveta, along with her and her attendants. After (thus) taking food, she placed the feet of Chandrapīḍa on her lap again as before and thus passed that day also. The following day, as her belief as to the non-decaying of Chandrā-

pada's body became stronger, she said to Madalekbā :
 " Dear friend, we must compulsorily stay here till the end of the curse, waiting upon this body of the prince. So please go to my father and mother and acquaint them with this wonderful account, so that they will not think that anything is wrong with me and will not be engrossed in sorrow for me. And you will please so manage that they will not come here and see me who am sorrowing and am in such a plight. I shall not be able to check the violence of grief when I see my father and mother. I did not weep even when I saw my lord dead ; shall I then weep now when the coming back to life of the prince is beyond any doubt ? " So saying she dismissed her

63 When she went and came back, she said :
 " Dear friend, your desire is accomplished. Your father Chitraratha and your mother have sent this word to you after very closely embracing you and smelling you on the head and asking me to tell you in their name, ' Dear child, upto this time our mind never thought it (possible) that we shall see you with our son-in-law. It is moreover a great joy to us that you have yourself chosen your husband. In addition he is an incarnation of the moon who is the protector of the world. We shall, therefore, see your lotus like face that is full of the tears of joy and that is marked by auspicious signs, along with our son-in-law at the end of the curse.' "

Then with her heart at ease she remained (there) waiting upon the body of Chandrāpāda as though it were a deity.

64. Then when the rainy season had passed away, when the mortal world was as if freed from being tied to the obstruction caused by clouds and when the land was everywhere capable of bearing the hoofs of horses on account of the disappearance of mud, one day Meghanāḍa approached Kāḍambai who was sitting at the feet of Chandrāpāda, and said : " O princess, king Tāpāda, queen Vilasavatī and revered Ś'ukanāḍa have sent messengers with an afflicted heart as the prince has delayed. They are all informed as to everything that has happened by us who avoided the formation of another dart of sorrow to you, and were addressed thus : ' Prince Chandrāpāda has to send no message with you (as he is no more), nor has princess Kāḍambai (to say anything) So without any further delay, go and inform this whole account to king Tāpāda who is the lord of the earth and who removes the distress of people ' When they were thus addressed, they being full of anger said to us . " Let it be as you have said. Let alone now the affection inherited by us from our forefathers, as also your devotion and obedience. Curiosity itself that is due to the importance of the business forcibly makes us see the prince. If this matter is to you also only to be known by hearsay, then it would be proper for us to

return after receiving (the information) from you. Moreover, we too are not so sinful as not to see the prince. We also have sanctified our soul by serving the feet of the prince for a long time. The prince has himself always favoured us also by staying within the range of our sight. What has then happened today that we are dismissed without being allowed to share in the favour of saluting the lotus like feet of the prince? We are the same (even now), the dust of his feet. So please request the princess and make fruitful our fatigue of the journey by (allowing us to) salute the feet of the prince, who is the heir-apparent. Otherwise, if we went away without ourselves seeing (the prince when it is possible (for us to do so) after coming to such a distant land, what shall we be said by king Triapala? Or what shall we relate to the king? After saying so much, the princess is to decide (what course to follow)'. When Meghanada sat silent after saying so, Kāḍambā, who was as if melted with grief on account of the distress of the family of her father-in-law that was without any means of solace that she could picture to herself at the time, who was (as if) drinking the tears that were collected inside with her eyes the pupils of which were agitated and tremulous, and whose throat was choked, replied with great difficulty after a long time. "It is quite proper that they were not ready to go (without seeing the prince's body). If they went away without even seeing the prince, what will they be said? More-

over, this is such an extra-ordinary account that it cannot be believed even when seen, much more when it is not seen. When we also who show the sprouts of affection only deceitfully and to whom life is very dear, see him, then it does not stand to reason that these good servants, who are regardless of the continuance of their life on account of their true devotion proceeding from love, should not see him. Therefore, usher them in without delay. Let them see the prince. Let them make their eyes fruitful along with the fatigue of their journey. Then they will go." Āḍāmbārī, whose eyes were fixed on them alone, looked at them for a long time when they were ushered in by Meghnāda immediately after the order (was given), when they embraced the earth with their five limbs together with their tears while yet at a distance, and when they fixed their steady eyes that had their eyelashes turned up at the time when they showed their true devotion by bowing to the lotus-like feet of Chandiāpī, and herself said to them :

65 " Good sirs, please give up this violence of grief that is natural to love and devotion that are hereditary with you. That calamity, the end of which is not expected and which is to end in misery alone, may indeed cause violent grief to a person who is afraid of death. But that misfortune which is to end in happiness does not attack the heart, as it is concealed by the hope of happiness, that is ever present (to the mind). Therefore

this incident (about Chāndrapāla) is of such a nature that not only is there no scope for sorrow, but on the other hand there is also room for very far reaching wonder. What is the use of arguments in this case ? This incident, that is nowhere seen before among men, is witnessed (by you) here. You also have seen the face of the prince whose body is quite unchanged as before. That interview (with me), which is not possible in the absence of the prince, has also been made possible. So you can go now to the feet of king (Tārāpāda) whose mind is anxious to know the news. But this incident about the non decaying of the dead body, though you have personally witnessed it, should not be made known. You should only say to him ' We have seen him, he is putting up on (the bank of) the Achchhoda lake ' For, death which is sure to take place, produces belief in men with some difficulty. But non decaying of the body of those who are destitute of life cannot be believed even when seen. By telling this (news) there is no use also at present in throwing my parents in danger of life although they are very far away (from here). When the lord of my life will be brought back to life again, this marvellous incident will of itself become manifest to my parents as also to (other) people ' As they were thus ordered, they respectfully said : " O princess, what shall we say ? Absence of knowledge in this matter (on the part of Tārāpāda) is possible only in two ways, viz by our not going back (to

Ujjayinī) or by our not telling him. But both of these are not in our hands. Not returning (to Ujjayinī) is simply impossible for us while we are alive as we are sent with a word by King Tātāpūta, queen Vilasavati and revered Śūkanāsa, who are lying uneasy as they got no news about the prince and Vaiśampāyana. Even if we go, it is quite impossible for us to remain with our faces betraying no emotion on seeing the faces—the eyes of which are flooded with tears of sorrow—of the king, the queen and revered Śūkanāsa who are very eager to hear the news of their beloved son.' When she was thus requested by them, Kāḍambaśī said, 'Oh! it is so!' and addressed Meghanada: "Meghanāda, I know that it is improper for a person who is familiar, Still I said this to you, paying regard to the pain that would be caused to my elderly persons (by disclosing to them the fact). Even when another calamity than this (befalls a man), how heavy is it felt? What of this then that is like the fall of a great thunderbolt? Let then this also be added. Let some one else whose words can be relied upon and who has witnessed the whole incident go along with them in order to inspire belief (in what they say)." (Being thus ordered Meghanāda said: "What need I say about the princes, when the servants also, too and all, who subsist upon bulbous and other roots and fruits, have resolved upon the course, viz. 'Not even a single one from amongst us should go back without the prince'."

66. Real servants are they alone who serve (their master) more in his misfortune than when he is prosperous; who become very humble when they are raised to a high position; who, when talked to (by their masters), do not talk with them on equal terms; who are not puffed up when praised; who, when they are scolded, do not take it as an offence, who, execute their duties without being ordered, who, having done a work, do not prattle about it, who, after doing a brave deed, do not brag of it; who, when they are praised, feel the sense of shame; who are seen to be foremost in great battles like banners; who at the time of giving rewards run away and conceal themselves behind (their master); who value affection more than wealth; who long more for death in the presence of their master than for life; who stay more happily at the feet of their master than at home; who are greedy for serving the feet of their master; who are discontent in the propitiation of the heart (of their master); who are fond of seeing his face; who talk much in appreciation of his virtues; who are misers in giving up their masters; who though possessed of a soul have not all the organs of sense under their control: though they see, they are as if blind; they are as if deaf, though they can hear; they are as though dumb, though they can speak; they are like dull persons, although they know everything; they are like cripples, though they have uninjured hands and feet; who do not do anything on their own responsibility like effemi-

nite persons; and who are like reflections in the mirror of the thoughts of their master.) All these servants are of that type. You are (here) in the place of the prince. You will understand that whatever is ordered will be done (immediately).’ So saying, Meghanāla called a young servant of the prince named Tvaritaka and sent him along with them.

67. After very many days had elapsed, Vilāsavatī, who was afflicted at heart as she had received no news (about Chandrāpala), had gone to the temple of the Mothers of Avanti, who were the deities of the city of Avanti, in order to offer a present to them for the return of Chandrāpala, when all of a sudden she heard from her attendants who hastily ran (towards her), ‘O queen! you are to be congratulated, the Mothers of Avanti are now pleased with you, the messengers (sent) to the prince have arrived.’ She then as if worshipped with her eye that was dilated because it was directed towards a distant object and that was tremulous by the tears of joy as if it were a garland of blue lotuses wet with water. Then having looked in various quarters like a doe whose young fawn is missing, she shrieked aloud like an ordinary woman being distressed: ‘Who showered this nectar over me in the disguise of words? Who took compassion on this person? Who has seen him? How far is he (from here)? What has he said—that my son is faring well?’ While she was just asking these

questions, she saw those messengers accompanied by Tvaritaka, who did not give any reply though they were being asked at every step the following and other questions by the people residing in Ujjayini who ran to and fro in groups according as they saw (the messenger). 'Has the prince arrived? At what distance is he left by you? Where is he in these days? Where did you see him after you went (from here)? Where did he pass the very tedious rainy season with only cavalry as his sole army? I think it has passed away while he was pursuing his journey on horseback.' On seeing them she waited in that very courtyard of the temple of the Mothers and sent for them.

68. Afterwards, Vilāsavatī, who being blinded by tears as if fell before them and whose tender feet stumbled through fear, went some steps and loudly asked them in faltering accents even before they saluted her—they, the violence of whose grief was doubled by their unexpectedly seeing her, who were as if robbed, who were as if left by their organs of sense, whose bodies were vacant as if they were made of wood, and who approached as if they had no life in them: "Good friends, please tell me quickly only the news about my dear son. Thus my heart tells me something strange. Is my dear child alive? Was he seen by you or not?" When they were asked thus, they, who having placed their heads on the ground let fall, under

the pretext of making their obeisance, the violent tears that rose all of a sudden, raised their faces towards her with some difficulty and said : " O queen I we have seen the prince on the bank of the Achchhoda lake. The rest this Tvaṇṭaka will relate to you." While they were just speaking thus, Vīlāsavatī with her face full of tears replied : ' What else will this poor fellow relate to me ? You have yourselves conveyed to me what is to be told by the fact that you could not fix your gaze on me on account of the trouble of sorrow, by your mode of approaching me from a distance in which no joy (at seeing me) was manifested, by your heads that are void of the series of letters containing the reply (from the prince), by your faces that are quite dejected and sad, and by your eyes that are distressed by the fact that the shedding of tears is checked with effort. Oh I my darling ! the only moon in the world ! Oh moon-faced Chandrāpīḍa, whose nature is to be as cool as the moon, whose qualities are charming like the moon, and who are delightful to the eyes ! What has befallen you that you have not come (here) ? Dear Chandrāpīḍa, I say this in distress ; I do not reprimand you through anger. It is not proper for you to stay anywhere else even for a moment as you have promised me in my presence, ' Mother, I shall not at all make any delay.' My dear child, while you were going I knew from the misgivings of this my wretched heart that to see your face again was difficult. You went away perforce. What shall I

do ? What fault is there on your part ? These are the workings of my very sins, unfortunate as I am ! No doubt there are sinful women in this world ; but there is none so sinful as myself, since you being an only son are all of a sudden snatched and carried away somewhere (by Fate). I am deceived by the accursed fate. My darling, I fall at your feet though you are far away. Return but only once. My heart is anxious to see your face saying ' Mother ! ' My child, who can be had rarely ! I do not at all know whether I shall bewail myself by remembering your childhood since your birth, or the present splendour of your form that caused the fulness of your youth, or your future sovereignty that would be firm because of your support and that I very frequently pictured to myself. On seeing me thus lamenting, O son I you, who have secured a place in my heart, do not bring to your mind that I do live even without you. Child, though I am alive how should I show my face to your father without you ? I do not know why my heart does even now not believe that some evil has befallen you, whether because you are very dear to me, whether because of my confidence in your form, or whether because of my foolishness itself that is natural to women, whereby it does not break into a thousand pieces. As if being afraid, I do not wish Tvaritaka to make clear the news about you. Better if I were to die without even bearing what should not be heard. My child, do you say, ' What is the use of this

grief that is unworthy of the affection for a son and that causes shame in the world ? ' Here do I sit silent at yours words O child ! I do not weep ' While she was just speaking thus, she fainted her body being supported by her friends who were at hand.

69. When that matter was reported by the attendants of Vilāsavatī who came running and who numbered several thousands, the king came out (of Ujjayinī) after hastily getting up, with his mind agitated like the great ocean that flies up very high being stirred by the Mandara-mountain. He was accompanied by revered Sukanāsa. Having mounted a swift female elephant standing ready during that watch, he on account of her speed drank as it were the royal road in front of him. He was as if drawing with himself and depopulating the city of Ujjayinī from behind by means of multitudes of citizens who came running from all sides and who raised a hue and cry by their voices of ' what is this ? ' Approaching the temple of the Mothers of Avanti and dismounting (there), he saw Vilāsavatī who had her eyes half opened and who, therefore, looked like the lotus plant in summer, and who was with great difficulty being brought to consciousness by her attendants whose faces were turned aside being sad and full of tears, who were sprinkling her with sandal-water, who were fanning her with plantain leaves, and who were shampooing her with their tender hands that were

wet with water. On seeing her, he sprinkled her with tears that began to flow at once as if to remove the partly remaining swoon. Taking a seat by her side, he touched her forehead, eyes, cheeks, chest and arms with his hand that showered nectar of touch, and gently said with his voice choked with tears: "O queen, if indeed something strange has befallen dear Chandrāpīṭā, then we shall surely not live. Why should you make yourself worthless for the sake of our dear child by undergoing the distress which is common to all people? You have performed so many good deeds. What else can be done? We are not the recipient of greater happiness than this. What we have not secured (by our merit in previous births) will not be secured (by us) in this world at our will even if we beat our heart. There is some one else called Fate in this world. He does whatever he likes. He is not in the hands of anybody. When thus everyone is in the hands of another, what indeed have we not obtained? We have celebrated our son's birth-festival that is very rare. We have seen his face when he was in our lap. When he was lying on his back we have kissed his feet and placed them on our head. When he was moving on his knees and had his body full of dust, we have enjoyed the pleasure of his touch as he touched our lap. We have heard his first prattle that was charming though indistinct. When he was stirring about, we have seen his endearing acts in childhood. When he mastered the forces, he delighted

our hearts by the possession of good qualities. When he grew to man's estate, we have marked his superhuman superb beauty and prowess. When he was crowned as heir-apparent we smelt his head. When he returned from the conquest of the quarters, we embraced his limbs as he bowed down to us. This much only of what I had desired in hundreds of longings was not fulfilled, viz. to go to a penance-grove after placing him, who had taken to himself a wife, in my place. The attainment of all these desires was the fruit of our great store of merit. Besides, no one here has as yet clearly stated what has happened to our dear son. This much I have clearly heard when his attendants were speaking, that Tvaritaka, another boy-servant of my dear son, has come here along with the messengers sent by us. He knows the whole account. He too has not been asked by you. So let us first ask him. Then we shall decide upon either life or death." When the king was speaking thus, the door-keeper called Tvaritaka who was screened by the attendants and presented him (before the king) saying, 'Let Your Majesty presently see him who is not far (from here) and who has placed his head on the ground.'

70. When the king thus saw him, he called him near out of his affection for Chandiāpala, touched (him) on the forehead with his hand and then said (to him): 'Good friend, tell me what has happened to dear

Chandrapida, as he has not come even when I myself his mother and his minister had written to him to return, nor has he written any cause why he cannot come back. When he was thus ordered by the king he began to narrate everything that had happened since his departure. Having listened as far as the incident of the breaking of the heart of Chandrapida the king distressed by being overwhelmed in the sea of sorrow that was agitated stretched forth his hand and said to Tvaritā in a distressed voice "Friend stop now, you have told what you wanted to say. I also have heard what was to be heard. My longing to ask questions is gratified. My curiosity to hear has ceased. My sense of hearing is now blessed, the heart is delighted. Happiness is engendered. I am (now) lying at ease. Ah! my darling! you alone have endured the pang of a breaking heart. You have vindicated your affection for Vaidampāyana. Our lot is miserable. We are cruel. Our actions are (wicked like those) of Chāṇḍālas. For we were free from emotion even when your heart broke. O queen! our heart is harder than even adamant as it does not break of itself even after hearing this. Nor does this life that is afraid of the pangs of death follow our dear son. So, get up, let us make an effort to follow our dear son in death before he goes all alone to a very distant land. Oh Śulānāsa, why do you stand here as yet? This is the time to show your affection. Order your servants to arrange a pyre near the temple of Mahākālā. O bearer of wood

bring wood at once. O chamberlains, why do you stand here thus with contracted limbs? Go and bring out materials for entering into the fire. What is the use of unnecessary weeping now? Without making delay due to any impediment enter (into the palace) and manage to give the whole treasure to the Brahmans. For whose sake is it guarded still? My duty such as protecting (the subjects) and the like has now come to an end, as my merit is exhausted. O kings, go to your respective countries. You are allowed to go (by me). And so manage that the subjects (of Chandrāpala) may not at least today know the sorrow due to their being without a protector. My son now remains only in stories. Whom shall I inaugurate in my place and then go?' When Tārāpala was thus lamenting with distress and when his body was supported by Vilāsavatī who did not mind her own grief, Tvanitaka, who was himself distressed (at heart), humbly said to him: "O king, although the prince's heart is broken, still he is sound in his body. Let the king just listen to the end (the story of) the birth of Vaisampāyana owing to the effect of the curse."

71. On hearing that marvel, Tārāpala too, whose violent grief was merged in curiosity and who looked like one possessed (by a ghost) on account of his unblinking eyes, listened attentively to the end to everything that was told by him exactly as he saw, heard and experienced.

After hearing that account about the prince and Vaisampāyana, belief in which was produced by many signs, that could not be believed, that caused immense grief, that was the source of wonder, that was unpleasant to hear and that was marvellous, the king turned his face a little and threw his eye, whose pupil was motionless on account of his pondering (over the narrative), on the face of S'ukanāsa whose condition was the same as his. Real friends, though they are themselves afflicted with sorrow forget their own sorrow and endeavour to remove that of their friend. For, S'ukanasa, although he was in that condition, said to the king like a person at ease: 'O king, in this wonderful mundane existence where gods, lower animals and men, whose lot is full of happiness, misery and insensibility, freely move, there is no condition that is not possible either on account of the development of *Prakṛiti* consisting of the three qualities or on account of the will of God who is the cause of the production, subsistence and destruction (of all things) beginning from the atoms and ending with the universe, or on account of maturity or nature of good and evil deeds that are the means of causing merit and demerit and that yield desirable and undesirable fruits, or on account of everchanging nature of moveable and immoveable things that are born of themselves in various forms and that subsist in the world for some time and then perish. Then why is Your Majesty reflecting over this matter (viz that of the moon assuming a human

form) ? If it be due to a judgement arrived at by reasoning, then how many things are seen in this world that are void of reasoning and that, though accepted on the authority of the sacred scriptures, are seen never to fail in the result ? What sort of argument can there be in awakening one who is in deep sleep through poison by the tracing on the body of mystic figures or by meditation ? (What logic can explain the phenomenon) of the magnet attracting iron or making it revolve ? (What logic can there be) in the success secured in various acts by means of spells derived from the Vedā and others not so derived ? Or (what logic is there) in the production of the power to cause or prevent death, life or love, to bring under one's control—which is due to the mixture of various substances ? (In the production of the power) of many other similar things, sacred works alone are an authority in all things referred to. Various accounts of curses are found in all the sacred works, in the Purāṇas and also in the Rāmāyana, the Mahābhārata and such other works. To illustrate. The royal sage Nahusha, who occupied the position of Indra, became a huge serpent through the evil working of the curse of Agastya. Saudāsa became a man-eater through the curse of the son of Vāśiṣṭha. Yayāti suffered discomfiture by old age even in his youth through the curse of the preceptor of the demons. Triśanku became a Chāṇḍāla through the curse of his father. Moreover, you have yourself seen the moon entering the face of the queen at the time of the

conception. In the same way I also happened to see only a white lotus in my dream. Therefore, there is absolutely no doubt as regards their birth. As to how the body did not putrefy and as to how it again regained life when they are dead, it can be said that nectar alone whose miraculous power is known all over the world, is the cause for all this. And it is popularly said that the moon possesses it. So you should know that it is true just as it is related (by Ivala). Besides the existence of such majesty of form that gives delight to the whole world is not possible elsewhere (than in the moon). Therefore, you will please by all that is auspicious, give up your suffering caused since the day of your birth on seeing the moon who is the protector of the world, who is screened by the name Chandrapada taking his birth as your son, who will have performed the ceremony of marriage with the Gandharva princess very shortly at the end of the curse, and who would then fall at your feet with the bride shedding tears (of joy). Then this curse of theirs is really a boon to us. So neither the king nor the queen should suffer grief at all as regards this matter (viz the death of the son). Think only of auspicious things. Add to your merit accumulated in past lives by gifts of money in honour of your favourite deities. Let your sin also be destroyed by the trouble caused by austerities such as *jama* and *nyama*. Besides you should (yourself) perform and cause to be performed from just today all such acts as are heard of and known

as beneficial under these circumstances. There is indeed nothing that cannot be accomplished by performing acts that are enjoined by the Vedas as also those that are not enjoined by the Vedas. The birth also of them (two) who were obtained with difficulty, was caused by resorting to only such acts."

72. When S'ukanasa spoke thus, the king though full of grief replied: "Everything is as you say. Who else (but you) knows this? By whom else should we be advised? By the words of whom else should we abide? But the breaking of the heart of my dear son caused by his sorrow for Vaisampāyana that is always present before my eye, conceals everything else. I see that alone; I hear that alone; I picture the same before my mind. So I am not able even to support my self before I actually see the face of my dear son. When such is the case with me, to argue with the queen (to convince her) is quite impossible. Therefore let your honour know for certain that there is no other alternative but to go (to see Chandrāpida) for supporting our life." When Tārāpida spoke thus, Vilāsa-vati, relinquishing the sense of abashment before her husband on account the grief for her son for a long time, loudly said to him with folded hands: "My lord, if it be so, then what more (can you obtain) by delaying? We have already started (from Ujjayini). Give the order for starting. My heart is very anxious to see my dear son. For removing grief, I (at first) desired to see my heart

breast, but I do not like it now because I desire to see (him). I think it would be better for me to live to see if only once my dear son, though I may thereby have to undergo misery for a long time, but not to die just now for removing unbearable sorrow. So let our departure now be the means of diverting my heart that is anxious to see my son's face, that has now secured a means of avoiding all distress and that is supported by hoping against hope." Approaching Vilasavati who was thus speaking a Brāhmaṇa of advanced age, who was an intimate friend of S'ukapāṇsa, first uttered the word *svasti* ('may it be well with you') and then said. "O queen! Manoramā, whose heart is overwhelmed with sorrow by the loud speaking out of this news (about Chandrāpīla and Vaiśampāyana) that is not quite distinct everywhere, has herself come here. Being bashful owing to the (presence of the) king, she has not come to this place. She is standing behind the temple of the Mothers. She is asking the queen, 'What have they said? Is my dear son Vaiśampāyana alive? Is he doing well? Has he again approached the prince? Where is he? In how many days will they come here?' The king also, having heard it that was more painful than even the news about the death of Chandrāpīla), was as though torn with grief, had his eyes overwhelmed with grief that had increased a hundredfold, and said to Vilasavati: "O queen, your friend seems not to have heard anything about the two boys, if she hears it from somebody else, she will perhaps remember very

life. So get up; summon up courage yourself; console your dear friend by relating to her the whole account; let her also accompany S'ukanāsa. Thus he made Vilasavati get up and sent her (to Manorama) along with her retinue. He himself also along with S'ukanāsa caused arrangements to be made for their departure. Then in a few days the king reached the Achchhoda lake. After reaching there he dismissed horsemen along with Tvaritaka to obtain the news (about Chandrāpida)

73. On seeing the whole body of princes who were coming along with them, whose body was sullied on account of the non-performance of their usual functions, who were led by Meghanada, and whose life was fixed at the feet of Chandrāpida, Tarāpida who, although overwhelmed by the violent wave of the sorrow for the son that rose up, was as if revived, and whose heart's belief as to the non-decaying of the body of Chandrāpida was strengthened, turned (his face) and said to Vilāsavati who was seated on a saddle that was covered with a veil: "O queen, you are to be congratulated. Our dear son surely continues to live with a (non-decaying) body, since the whole of the body of the princes who are the servants of his lotus-like feet have come from him." She also, on bearing it, raised up with her own hand the skirts of the cloth that screened her and looked at the princes, whom she loved as her own son, with a fixed gaze for a long time, and though constantly shedding

tears gave up courage and screamed loudly "Ah ! my darling ! How is it that you alone are not seen in the midst of so many princes who played with you in the dust ?" Having consoled her who was thus screaming, the king even from afar ordered Meghanāda, who placed his head on the ground, together with all the people, to come near and asked him 'O Meghanāda, tell me, what is the matter with my dear son ?' He on his part replied, 'O king ! only this thing is observed in his body that simply no movement takes place on account of the absence of consciousness. As each day passes, additional lustre seems to be produced (in it)' The king, on hearing it was filled with the hope that (Chandrapāda,) would be restored to life, and said 'O queen ! you have now heard the words of Meghanāda. So come along, let us render ourselves blessed by again seeing (the prince) after a long time. Let us see the face of our dear son' While he was speaking thus, he reached the hermitage of Mahāsveta on his female elephant whose special speed was increased.

74 Then having heard all of a sudden about the arrival of the parents of Chandrapāda, Mahāsveta, who again scattered multitudes of tears that resembled the purest pearls, said to herself: 'Ah ! I am undone ! I am unfortunate and my only lot is to be miserable. I do not at all understand how long I, who have forgotten to die, am going to be greatly tortured in various ways by this wretched Brahma who is clever in only causing

misery !' While just saying so, she ran away through shame and entered the inside of the cave. The daughter of Chitraratha also, whose body was being supported by a bevy of friends who came near hastily, fell into a swoon only silently. When both of them were lying in that condition, the king, whose body was supported by Ś'ukanāsa, entered the hermitage. After him Viśāravatī, whose body was supported by Manoramā, who ran before (the king), and whose eyes were full of tears and were very much dilated, (entered it) saying, ' Where is my dear child ? No sooner did child-loving Tārāpala return on seeing his son, who was not destitute of his natural brilliance, all whose movements had come to an end, and who looked like one sleeping, than Viśāravatī, throwing off Manoramā who supported her, stretched forth both of her tender hands while yet at a distance and sprinkled the earth with the flow of tears that were scattered all round as they were shed violently and (also) with the flow of milk from her breasts, and gave out a distressed cry, saying : " Come (to me), my darling ! You are rarely seen. You are (now) seen after a long time. Give me a reply. Look at me but only once. It is improper for you to stay here, my child ! Get up and gratify the love befitting a son by approaching my lap. Why do you not obey my words today when I am so lamenting, though never before disobeyed even in childhood ? My child, by what are you angered ? Here do I propitiate you by falling at your feet, my son ! Dear Chandraśala,

first having risen to welcome salute the feet of your father who has come here even from a great distance out of affection for you. Where has gone that devotion towards elderly persons which you had before? Where are those merits, where that affection, where that sense of duty, where that your great liking for your father, and where is that tenderness of heart towards servants? Why is it by my ill-luck you have left off everything all of a sudden and are thus remaining here resorting to indifference? Or rather remain as you please. We are neutral as regards you.' Then she approached Chandiāpīda, closely embraced his limbs again and again, smelt his head, kissed his cheeks, placed his feet on her head and wept bitterly. While she was thus weeping, Turāpīda, who did not mind his own pain, without even embracing Chandiāpīda supported her with his arms that were able to remove the trouble of all his subjects, and said "O queen! although he is born as a son to us on account of our good deeds, still he is the form of a deity. He should not be lamented for. So give up now all this incident of grieving which is fit only for the mortal world. If we go on lamenting thus, no good will come out. Only the throat of him who shrieks will break and not the heart. Only meaningless words will pass out of our mouths but not our life. Only continuous tears will fall, and not our body. Moreover, what caused pain to us was only not seeing our dear son's face. But that is impossible now, when we thus look at his face. Besides

you have become as if made of nectar, since you have again seen the face of my dear son.' Kādambarī too regained consciousness by that mention of the name of Chandrapīda and by the touch of the body of Vīlāsavatī that was not different in its effect from his (i. e. Chandrapīda's). But she hung her face down through abashment and was at a loss what to do. Causing her get down from the lap as if she was not master of herself, she was made to bow down to the elderly persons according to the order of precedence by Madalekhā. When a blessing was given to her with the words 'O long-lived one ! May your husband live for a long time !', she was gently lifted up and was made to sit very close to Vīlāsavatī at her back and was being supported. When (Kādambarī) the daughter of Chitraratha regained consciousness, the king thinking as though Chandrapīda restored to life, embraced his limbs very closely for a long time, kept on kissing him and looking at him, and calling Madalekhā said to her : ' It is only the happiness of seeing (Chandrapīda) that was fixed upon by us (as our goal in coming here) and that we have now secured. So the same worship with which our daughter-in-law was so long attending upon the body of our dear son should not at all be neglected on account of our impediment or through abashment. We are mere useless onlookers. What matters it if we stay here or go away ? Let our daughter-in-law herself, by the contact with whose hand this once-decaying body was nourished, stand by his side.' Having

ducted thus he went away. After getting out he did not even go to his own dwelling that was made ready but sat down under one of the bowers of trees and creepers that was fit for an ascetic to dwell in and having a bright slab of stone just close by the hermitage (of Mahā-svetā) He then called the whole body of princes, whose grief was not different from his, and said to them respectfully : " You should not suppose that I resort to this (forest residence) today simply out of violent grief This was a thing that I had already contemplated that after seeing the face of Cbandrāpida along with his bride and transferring my responsibility (to him) I should pass my last days residing in some hermitage And that has been thus brought about today by either the god of death, or by my evil deeds done in my former lives What else can be done ? Destiny cannot be transgressed I did not experience that happiness which I would have obtained from the actions of my dear son (as a ruler) and which I was not (destined) to get. The fruit, viz. the protection of the subjects does exist as before when your arms are thus uninjured. Even when it was otherwise and when we were looking after (the kingdom) ourselves, everything rested (on you) alone Therefore I wish to fulfil my objects that I had cherished so long Blessed are they whose strength of body is sapped by old age and who after placing their responsibility on their sons manage to go to the next world with their bodies made light ! It is assuredly a gain if, after transferring

one's office that is snatched away forcibly at any time by the god of death from a man even against his will by placing his noose upon his neck to some worthy person, the pleasures of the next world are secured by means of this our body that is a mass of flesh, the remaining portion of the life of which is sapped away by old age, the further existence of which is useless and which is excluded from all pleasures ! And for the sake of this very thing you are being requested by me " So saying the king gave up all pleasures worthy of him though easily procurable and took upon himself all miseries due to forest-dwelling that were not fit for his position. To illustrate : he transferred his notion of palaces to the roots of trees ; his affection for the ladies of the harem to creepers, his feeling of tenderness for familiar persons to fawns ; his liking for fine garments to bark-garments ; his assiduity in dressing the hair to matted hair ; his liking for (different articles of) food to bulbous and other roots and fruits ; his fondness to bear weapons to a rosary of beads ; his power to protect the subjects to sacrificial sticks, kusa grass and flowers ; his jocular talks to conversation about *dharma* ; his zest in battle to tranquillity of mind ; his desire for victory to the (conquest of) the other world , his desire for treasure to penance ; his (issuing) commands to remaining silent ; his attachment to all sorts of enjoyments to indifference (to them all) , and his filial love to trees. In the same way he performed all actions worthy of ascetics. He did not desire that honour, that was usual among the

Gandharva people, should be paid to him by Kīdambarī and Mahāvetī who gave up her bashfulness with difficulty. He regularly enjoyed the pleasure of seeing Chandiāpīda both morning and in the evening. He did not mind any trouble but stayed there together with his retinue, queen and Sukanāsa.

76. Having thus narrated (the whole account), Jābālī said to all the listeners, chief of whom was Hārata, with a smile that was destitute of bright colour on account of the effects of old age: "You have seen the power of this interesting story that enthrals the mind to draw one away. Having abandoned that which I was going to tell you, I have digressed much while relating it through the interest of the story. It is he, whose mind was overpowered by love, who fell down from the heavenly world through his own want of modesty and was born in the mortal world as the son of Sukanāsa named Vaisampāyana. Here has he himself again fallen into this species of parrot through the curse of his father who got angry with him for his own immodesty and by the appeal to her truth which Mahāvetī made (while cursing him)"

77. The moment revered Jābālī uttered these words, all the lore, secured in my childhood in a former life, as in the case of a man who wakes up after sleep, were on the tip of my tongue; proficiency in instruction in all the arts was produced (in me); this my power of

speech in which the utterance of the letters is distinct like that of a man has arisen (in me), knowledge of various sciences and arts and remembrance concerning all objects arose. In short, everything else except a human body has happened just at that very moment. The same affection for Chāndīpīḍa, the same liability of being completely under the sway of Cupid, the same attachment for Mahasveta, the same eagerness for securing her. Only because my wings had not yet appeared, my body could not move about at that time, as it used to do in my former life. In the same way, I, to whom had appeared all the incidents of former life and whose heart was full of longings, did not know whom and how I remembered—whether my parents, or dear father Tāsāpīḍa, or mother Vīṇasavati, or my friend Chāndīpīḍa, or my former friend Kapīñjala, or Mahasvetā. Similarly, I, with an anxious heart and with my head placed on the ground, remained there for a long time as if melting through the shame due to hearing of my own rash acts and as if entering Pātāla, and somehow gently requested Jābālī with the words. 'Revered sir, through your favour all knowledge has again appeared to me. I have indeed remembered all my former kinsmen. When I was ignorant (of my real state) just as I had no recollection of them, so also there was no pain due to separation (from them). But now my heart as it were breaks in remembering them. (My heart) even in remembering them does not (break) so

much as it does (when I remember) Chandrāpala, whose heart broke simply on hearing about my death. May your lordship favour me by telling me of his birth also, so that though remaining in the state of a lower animal it would not be troublesome for me when we stay together '

78 Thus requested by me revered Jābali, looking at me as if with impatience, said to me in a manner in which both anger and affection were mixed. 'O wicked fellow, how do you persist in that very fickleness of heart by which you have been reduced to this condition ? Even your wings have not yet come out. So first be able to move about. Then you will not ask me. When I was thus addressed by revered (Jābali) Hanthā, who had become curious, said. 'Rather, it is a great wonder to me. Tell me how he came to be so engrossed in love even when he was born in the family of a sage, whereby it was not possible for him even to continue his life. How was it that though he was born in the celestial world he was so short lived ? When he was thus requested by his son, revered Jābali, as if washing away the mud of sin by the pure streams of water in the form of the rays of his teeth, replied (to him) " Dear son, the reason is quite obvious in this case. For he was born only from the generating power of a woman, possessing little vitality and full of longings, love and ignorance. In the Veda it is said, 'one becomes similar to the source from which one is born' In

ordinary experience also we find that effects are generally seen to partake of the qualities of their material causes. So also, it is said in the *Āyurveda* (i.e. the science of Medicine), 'That being, that is born simply from the generating power of a woman possessing little vitality, on account of the absence of the virility of a man possessing vitality which is the cause of firmness, meets with death either in the womb, or is born dead, or if born does not live for a long time.' He is born such and so he became engrossed in love in that way and met with death in that way because he could not bear the fever due to the violent passion of love. Now too he is equally short lived and will be united with never-ending life after the time when his curse will end

79 Having heard this I again bowed down to that lord with my head placed on the ground and requested him : 'Revered sir, as I am born in this order of lower animals being sinful, I am unable to do anything by myself. Even my power of speech has returned to my tongue through your favour. My former knowledge has come back to my mind. Your honour should please now tell me how that body of mine, which would in another birth through your favour be fit for (performing) actions that would increase my life, will, though it is to be accomplished only by great deeds, be imperishable.' When he was thus requested by me, revered (*Jabāli*) cast his glance in (all) directions and said : 'You

will surely know as to this also how it will happen. Let alone this story. The night has almost turned into day-break unnoticed by us through our being attracted away by the interest (of the story) The time for kindling the sacred fire is very near.' While saying so, he rose up after dissolving the assembly.

80 When revered Jābāli rose up, the whole assembly of the ascetics, though free from worldly attachments, destitute of all lust and taking their stand on the path to absolution, forgot, on account of the interest of the story to show respect due to their teacher. They as if listened to the story (though it had ended) Their body had the hair standing on end Their faces seemed to be filled with astonishment. They shed at the same time tears of joy and sorrow. They persistently repeated the words 'alas !' 'how pitiable ! They were as though under some external influence, were as if paralysed, and so remained there for a long time and then repaired to their respective places. Hārta lifted me up with his own hand, though many other young sages were present there, took me to his own hut made of leaves, placed me on an altar and went to perform his morning duties When he went away, I, whose heart was afflicted by my fall into the lower order of creatures unable to do anything whatever, began to think 'In the first place a human body, that is to be secured by hundreds of thousands of good deeds done in several births, is rarely

obtained in this world. Secondly there too being a Brahmana is pre eminent among all the castes. Therein also being a sage is a particular stage to which the state of eternal bliss is near. The state of dwelling in a divine world is some special form of it. Then how can I, who am destitute of the performance of any (religious) acts, now raise myself up from the state of being a lower animal, as I have thrown myself off from such an exalted position by my own fault? How can I (now) experience the pleasure of associating with those love for whom was produced in me in a former life? If I cannot enjoy that what is the use of my preserving this useless life? Let this body full of torments fall anywhere it may like. But this (body) which is the sole abode of pain is never destined to enjoy happiness. So I shall give up this body. Let the desire of Fate which is troubled by the sole thought of bringing calamities on me be fulfilled! As if bringing me back to life with his face that had a blooming smile when I had closed my eyes in the thought of abandoning life, Hanta entered all of a sudden and said to me 'Brother Vai ampayana, you deserve to be congratulated. Kapujala has come here searching for you alone from the feet of venerable Svetaketu.

81 I also on hearing it, being desirous of going near him by flying through the sky as if my wings had come out that very moment, looked at him with my raised neck and asked him where he was. He replied 'He is lying at the feet of my father' I again said to

him while he was thus speaking ' If it be so, then your honour should please take me just there My heart is anxious to see him ' While I was saying this, I, who had a crooked nature, who was excessively cruel, who was an enemy (of his), who was disobedient and who was evil-minded, saw in front of me Kapujala whose mass of matted hair was dishevelled by the speed of his coming down from the sky, whose heart was full of affection, who was my friend, who was obedient and who was noble-minded On seeing him, I, who shed tears profusely, made efforts to welcome him though I was in that condition and said to him with a shriek ' Friend Kapujala, on thus seeing you whose sight was screened by two births how can I get the pleasure of closely embracing you with my arms extended even from a distance after getting up in haste ? How shall I make you take a seat by holding you with my hand ? How can I remove your fatigue by shampooing your limbs when you are sitting at ease ? ' When I was thus sorrowing over my own state, Kapujala lifted me up with both his hands, placed me on his chest, that was weak through sorrow for my separation, for a long time, tried as if to put me inside (his chest), experienced as it were the pleasure of embracing me in that way, placed my feet on his head on account of great sorrow and wept like an ordinary man

82. When he was thus weeping, I, who could prevent (him from weeping) by mere words, again said to him

the wounds, made by the hard bridle-bits that caused streams of blood mixed with foam, borne by your mouth that was fit for drinking Soma juice? How was this your backbone, that was delicate on account of the exclusive use of a bed made of a young sprouts, not hurt when you were always saddled? How were strokes of whips given on these limbs that were able only to bear the touch of the young creepers in the forest that bent down at the time of the gathering of flowers? How was the pain due to the rubbing of the leather-straps on this body that hears only the sacred thread (borne by you)?' I remained at ease with these and other talks about the past incidents (of our lives), forgetting for the time being my sorrow for being born as a lower animal

83. When the sun ascended the middle of the day, Hārta caused me to take food as was proper along with Kapujala. After taking food Kapujala stood for a while and said to me: 'I have been sent by father (S'vetaketu) to comfort you and to order you that you should not stir away from the feet of Jabali till the religious rite (for prolonging your life) has come to an end. I also am very busy in the same rite. So I am going now.' At these words I said to him in return with a dejected face: 'Friend Kapujala, what shall I say under these circumstances? What word shall I give with you to my father and mother? You know everything yourself' He, however, being thus told by

me, having repeatedly directed me to stay there (with Jābali) and also Hārita (to see to that), enjoyed the pleasure of our embracing and being looked at by the body of young sages who were filled with astonishment, crossed the intermediate region and went somewhere beyond sight. When he went away, Hārita comforted me and got up to take his food. When he rose to go he asked one of the young sages to sit by my side and then went away. After performing all the rites such as bathing and others he again made me take food at the time of the evening along with himself.

84 Thus being brought up by Hārita with an attentive mind, my wings had appeared in only a few days. When thus the power of flying was produced in me, I thought to myself: 'I have now become able to go away. Granted that I have no knowledge as to where Chandrapāda is born. Mahāśveta, however, is the same as before. Then why should I subject myself to pain even for a moment by not seeing her, when (entire) knowledge is produced in me. Well, I shall just go there and stay' With this resolve one day when I had gone to take an airing in the morning, I proceeded to the northern directions. When I went over only a little (distance), my limbs were as it were fatigued by the trouble, because I had not practised flying for many days. My bill became parched up by thirst. My throat heaved up and down by heavy breath that caused the movement of tubular organs.

‘Kapishjala, what you have begun is only proper for me who am overwhelmed by all sorts of troubles and who am sinful. As for you, you were not even touched even when young by these feelhogs of love and the like, that chain down a man to this worldly existence and that obstruct the path of absolution. Then what is the use of following the path trodden by ignorant people? Take a seat and tell (me everything). Is my father failing well? Does he remember me? Is he grieved at my grief? What did he say on hearing my account? Was he angry or not? He too being thus asked by me, sat down on a seat made of tender leaves that was brought by a disciple of Harita, took me on his lap and having washed his face with water brought by Harita, said (to me) “Friend, your father is all right. This our incident was first seen by your father with his divine vision, and after seeing it he began to perform religious rites for averting it. Just when the religious rite had been commenced, being freed from the state of a horse I went to the feet of the father. With his eyes full of tears, he while yet at a distance looked at me when I went there with my face dejected and sad and did not approach him through fear. He then called me and said ‘Dear Kapishjala, give up all your misgivings due to supposing that you are to blame. The entire blame really lies at my door, as I am of perverted understanding, since although I knew at the very time of his birth (that he was short-lived) I did not perform this religious rite that would prolong his life, for the

sake of my dear son. Now it has almost finished. You should not entertain this fierce grief. Do stay with me now.' When I was thus told by your father, I being free from fear asked him : ' Father, if it pleases you, then allow me to go to that very place where he is born.' When he was thus requested by me, your father again said to me, ' Dear boy, he has fallen into the species of parrot. So even if you go to him today you will not recognise him nor will he recognise you. So you should better wait here.' Today he called me early in the morning and said, ' Dear Kapinjala, your friend has got to the hermitage of the great sage Jābālī. He has also gained recollection of his former lives. So you can go now to see him. He should be addressed after having favoured him with my blessing, viz. ' My dear child, you should stay in this very hermitage of Jābālī till this religious rite is finished.' Moreover, even Lakshmī, your mother, who is grieved at your misfortune, is a servant in the same rite. Having smelt you on the head she also has told me the same again and again " So saying he now and then gently touched with his hand my limbs, that were hairy with the appearance of soft (feathers) that were (delicate) like tips of young S'rīṣha flowers, and was pained at heart. I then said to him who was thus pained at heart, ' Friend Kapinjala, why do you feel sorry ? You too have suffered a good many troubles for my sake who am unlucky, when you were reduced to the condition of a horse and were dependent on another. How were

When I was in that condition, I, being simply helpless and (thinking) 'here I shall fall, here I shall fall,' as the roots of my wings had become loose, threw myself on a bower of rose apple trees growing on the bank of a lake, that seemed to be a collection of the darkness of night. In a short time I became free from the laquer due to the fatigue of the journey and so remaining in the cool shade at the root of trees drank to my satisfaction the water (of the lake) that was cool on account of the shelter afforded by a thick mass of leaves and that was fragrant with the perfume of the pollen of lotus-filaments. I allayed my hunger with the seeds of delicate pericarp of lotuses as I obtained them and with the fruits, tender sprouts and leaves of the trees on the bank (of the lake). I again resolved to go over some part of the journey in the afternoon, and so in order to give rest to my limbs that were weak through the fatigue of the journey, ascended another branch of the tree that had thick shade and remained just at the root of the tree. When so seated myself sleep came over me easily on account of the fatigue of the journey. When I woke up after a rather long time, I found myself tied down with a noose made of threads from which I could not free myself. In front of me I saw a man. He looked like the messenger of death destitute of the noose. He seemed as if created out of the atoms of iron alone on account of the extreme hardness and blackness of his body. He seemed to be

another god of death. He was as if the enemy of the store of merit. He was as though the abode of sin. He as if produced fear in the god of death himself who is dreadful to all people, by his face that was very fierce because his brows were knit so as to strike terror without any cause for anger, and by his eye the pupil of which was quite red. He was not affectionate in his intentions as he was not only in his hair. He was darkened both in his face and his knowledge. He was dark in colour as well as in his conduct. He was dirty both in dress and acts. He was harsh in body as well as speech. His fault of cruelty was to be inferred by relying upon his disposition of mind, although a person like him was neither seen nor heard before. On seeing him such as he was, I became utterly hopeless as to my life and asked him: 'Dear sir, who are you? Why have you caught me? If through the desire for my flesh, then why did you not kill me when I was asleep? What is the use of making me whom am innocent experience the pain of imprisonment? If simply out of curiosity, then you have satisfied your curiosity. Good sir, please leave me now. I, who long for a person dear to me, have to go a long distance. My heart is unable to brook delay. You also are subject to all the characteristics of living beings.' When I spoke to him thus, he replied. 'O noble soul, I am indeed a Chândala by caste whose actions are cruel. I have not imprisoned you either being greedy for flesh or out of

curiosity. My master, who is the master of the habitation of Chandālas, has taken up his abode on land that is inhabited by Chandālas. His daughter is a girl who is very young and full of wonder. To her some wicked fellow has told that a parrot characterised by such and such qualities is dwelling in the hermitage of Jābālī. On hearing it she being curious has ordered many persons like me to catch you. So I have secured you today by my good fortune. I shall take you to her feet. It is she now who has the power to either imprison you or to set you free.'

85 On hearing it as if struck on the head by the thunderbolt in summer and with the heart extremely pained I thought to myself. 'Oh! how very terrible is the result of the actions (done in previous lives) of me who am unfortunate, since I, who was born of Lakṣmī whose lotus like feet are worshipped by the crowns on the heads of gods and demons, who was brought up with his own hand by the great sage Sveta-ketu who deserves to be worshipped by the three worlds, and though a resident of the hermitage of the heavenly world, have now to see the abode of Chāndālas, the entrance to which is avoided from afar even by Mlecchā tribes, have to stay together with the Chāndālas; have to nourish myself on mouthfuls presented by the hands of old Chāndāla women, and have myself to be a plaything for the Chāndāla children. O wicked and wretched Pṛ-

daśika, lie upon this birth of yours, of whose actions such is the result ! Why were you not shattered into a thousand pieces even in your first birth ? O mother Lakshmi whose lotus like feet are a shelter to those people who are without protection ! save me from this great fall into a hell, that is very deep and terrible. Father, who are able to protect the three worlds ! save this single thread of your family. I have been brought up by you alone. Friend Kapinjala, if after arriving here you do not release me from this sin, then do not again hope to meet me even in another life ! Lamenting to myself in these and other thoughts, I again said to him in a way, wretched on account of my requesting him

86 "Good sir, as I remember my (previous) life, I am a sage by birth. Then you also would secure merit that is a source of happiness though we cannot see it if you save me from this great danger of incurring sin, and as regards even the present there would be no offence at all due to your setting me free when you are not seen by anyone else. So, good sir, please release me. While I was saying this I fell at his feet. He too said to me with a smile. 'O (parrot) who are blinded by delusion ! that person (i.e. you yourself) will not do through fear of another what is improper, (you) who suppose that the five regents of the world, that are the witnesses of the good and evil actions of men and that exist in your own body also do not see (you

doing an improper act) So here do I take you by the order of my mistress While just speaking thus, he proceeded with me towards the abode of the Chāndālas As if struck on the head by those words of his, I was struck dumb and revolving in my mind as to what actions of mine had again resulted in that fruit, I resolved upon giving up my life When I was being taken away by him in that manner, I cast my glance forward with the hope of escaping from him and saw the habitation of Chāndālas which was the sole market for sin

87 On seeing it such as it was, that would cause agitation even to one dwelling in hell, I in whom disgust was produced thought to myself 'How much I hope that this Chāndāla girl would on seeing me even from afar take pity on me and release me and would not act as is so keeping with her birth Would that I had such merit in store Is it likely that I may not have to stay here even for a moment?' Just when I was engaged in such hopes, that Chāndāla took me and standing at a distance bowed down to that Chāndāla girl who had put on that time a very modest dress, and presented me to her saying, 'here have I got this She too with a delighted face said to him 'well done!', took me from his hand in her pair of hands, and said to me 'Ah! my son! You are caught Where else can you go now? I shall remove all this your wantooeess' While saying

this, she threw me in a wooden cage together with my dreams of seeing Mahāstetā and bolting the top of the door asked me then to stay there quite at ease. She remained silent after telling this (to me); while I being thus confined thought to myself: 'I have fallen in a great difficulty. Now telling her my condition and bowing down to her with my head, if I were to request her to release me, that very quality of mine which becoming a fault resulted in my imprisonment, would be supported by me. I was caught by her for the very reason that I spoke well. What pain can she feel on account of my pain due to being imprisoned? I am neither her son, nor brother, nor any relation. If I were to remain silent, even in that case being enraged by my roguery she may perhaps reduce me to a condition worse than this. For this is a caste that is most cruel. Or rather it would be better even if I were reduced to a condition worse than this, than polluting my speech with these Chāndālas. Besides if I resorted to silence, she may perhaps leave me through despair. But if I speak again, I am sure not to be released by her. Moreover, falling down from celestial worlds, both in this mortal world, taking birth in the species of lower animals, reaching the hands of a Chāndāla and such pain of imprisonment in a cage—all this is the fault of my not having restrained the senses. So what of speech alone, I shall curb all my senses.' Resolving thus I resorted to silence. Though I was addressed, though

threatened, though beaten, though teased purposely, I spoke not a word. Only I produced loudly a peculiar sound. Although drink and food were brought to me I passed that day without eating anything. The next day when the time for taking food passed away and when my heart was sorely afflicted, she brought for me with her own hand various raw fruits and fragrant and cool water, and said (to me) fixing her eyes on me who refused to partake of them as if she were full of affection. 'It is impossible that beasts and birds, whose minds are destitute of discrimination, should not, when troubled by hunger and thirst, make use of articles of food that are brought to them. But if you, who are of this sort and who make a distinction between things fit to be eaten and not fit to be eaten by you, recollecting your former births avoid taking food belonging to us, still what indeed can be unfit to be eaten on account of which you do not eat it, when you are at present born in the species of lower animals that is destitute of making any distinction between what is fit to be eaten and what is not? What further will you think now, when you though having obtained an excellent birth have yourself done such a deed whereby you have fallen into this species of lower animals? You did not in the beginning judge what was proper or improper for you. Now you would incur no sin by acting according to the birth which is secured to you by your actions (in previous lives). As regards even those who are subject to restrictions concerning things

desirous of asking out of curiosity as to how it came to be, she came here with me to the feet of Your Majesty. Now as to the matter who she is, for what purpose she declared herself to be a Chandala girl, why I was imprisoned and wherefore I was brought here when confined, my curiosity also is not removed like (that of) Your Majesty.'

89 The king (Sudraka) also on hearing it became more curious and so ordered a female door-keeper, who was standing in front of him, to call that (Chandala girl). In a short time being escorted by her she entered and remaining standing in front of him and as if dazzling the king by her lustre boldly said: 'Oh moon, the husband of Rohini! an ornament to the world, the lover of the constellations and who are the moon causing delight to the eyes of Kadambari! You have already heard the whole account of the former life of this wicked fellow and of yourself too. He has himself related to you that (account) also as to how even in this birth he set out to approach his bride transgressing the order of his father, being blinded by the passion of love, even when he was forbidden by him. I am Lakshmi, the mother of this wicked fellow. Having seen him by divine sight when he started in that way, I was ordered by his father, 'Everyone proceeding through immodesty does not return (to the right path) until he has some cause to repent. So this your son

will perhaps degrade himself even lower than this birth among the lower animals. Therefore, hold him confined in this very mortal world so long as this sacrificial rite (that would prolong his life) is not finished. Such remedies should now be adopted as would cause him to repent (of his actions)' So I have done all this for the sake of discipline. Now that religious rite is over. It is now time that the curse should *come* to an end. I have brought him near you that you should both enjoy happiness at the same time when the curse would end. The reason why I declared myself to be a Chandāla by caste was for the purpose of avoiding the contact of the people. Now therefore both of you should enjoy at the same time the pleasure of the company of your beloved persons, giving up these bodies that abound in births, old age, diseases, death and other miseries' Just when she was saying these words, she quickly flew up to the sky from the earth, being looked at by the dilated eyes of the people, in such a way as to deafen the sky by the noise of her jingling ornaments.

90. Thereupon when the king, who remembered his previous birth (as Chandāpala) on hearing her words, was just saying, ' Friend Pundarika who was called Vaiśampāyana, it is fortunate that the termination of the curse of us both took place at the same time', Cupid, who drew his bow to the ear, placed Kādambari in front as his best missile and placed his foot in his heart precluding

all possibility of his entertaining other longings (thao for Kadamban) like a highwayman who obstructs all the quarters to deprive (his victim of) his life. His limbs became helpless in that very moment as if they were nailed by all the pointed arrows of Cupid. For, the fire of love, which was the cause of hurting him whose body was reduced to the condition of fuel though he was being treated by his trusted attendants, quickly reached a climax. (The same was the case) with Vaisampayana whose condition was the same as the kings on account of his longing for Mahāsveta.

91 In the meanwhile the month of Chaitra that set in motion the wind from the south that is clever in instructing in dancing the creepers whose tender sprouts are full of juice as if to enkindle the fire of love, arrived in full swing. Kadamban's heart was excited by that spring which was the most effective weapon of Cupid. She somehow passed the day with great efforts when the festival of the god of love arrived. She bathed in the evening when the ten quarters had become dark and performed the worship of the god of love. In front of him (i.e. an image of Cupid) she caused Chandrapida to bathe with waters that were very fragrant and cool and smeared him from head to foot with very fragrant sandal that was perfumed with musk. She wove into his hair chaplets of fragrant flowers and decked him, on one of whose ears was placed as an ear ornament a bunch

of Aśoka flowers mixed up with tender leaves, with various ornaments mostly consisting of camphor and flowers. She forgot to wink and drank him as it were with an eye that was full of affection and looked at him for a very long time. Being full of longing she now and then heaved a sigh. She was trembling and her whole body perspired through tremor. Her body was thrilled with horripilation, her lip and mouth became dry. She now and again cast in different directions frightened glances through fear that Mahāsvetā would see (what she was doing). She again and again stood near him for a long time as though she was possessed and was helpless. She was forcibly made to give up the sense of fear that is natural to the weaker sex together with the sense of bashfulness by the god of love who causes excitement to the three worlds. She was unable even to hold herself. Being overpowered by Cupid in that lovely spot she fell down upon him all of a sudden and with her lotus like eyes closed, embraced him closely as if he were alive.

92 Thereupon Chandraśīla's life again at once returned to his throat, though it had gone far away, on account of that embrace of Hāḍambārī that was as delightful as the shower of nectar. His heart breathed again like a *Surunda* lotus that closes itself by the languor due to sunlight and that blooms again from its stem (upwards) by the fall of the annual moonlight. His

eye, that reached as far as the ear, opened with the grace of the bud of the blue lotus that is touched by (the rays of) the morn. His face bloomed with the sportiveness of the lotus. Thus Chandrāpīdā, who recovered the movements of all his limbs like a man who wakes up from sleep, embraced Kālambarī, who had clasped his neck in that way, and as if drank her with his eyes that were weak on account of long separation. While her bodily frame was shaking through fear like a young plaintain tree struck by the wind and while she was desiring as if to enter his chest closing her eyes firmly, and while she was unable by herself either to leave him or to hold him, he, giving delight to her by his voice that held her ear and heart and that she had heard before, addressed her thus :

93. "O timid woman, give up fear. I have been brought back to life by this your embrace. You are indeed born of the family of Apsarases that sprang from nectar. Do you not remember those words of mine, viz. 'that form which is full of lustre is itself imperishable and especially as it was growing by the touch of the hand of Kādambarī' ? That I was not brought back to life though touched by your hand for so many days was due to the effect of the curse. Today however that curse of mine has ended. I have abandoned that human body called S'udraka that gave me pain due to your separation. And this (body) has been preserved by me for th-

reason that you had begun to like it and out of my love for you. So this world as well as the world of the moon are now both completely at your service. Moreover the beloved of your dear friend Mahāvēta also has been released from the curse along with me. While the moon, whose (real) form was obscured under the body of Chandrapāda, was saying this, Pundarika being supported by the hand of Kapujala was seen descending from the sky. He only bore in addition (to his former features) the fragrance of nectar that stuck to him on account of his stay in the world of the moon. He did not differ in his limbs and was characterised by the same dress in which he died through his longing for Manasvetā. He held the single string of pearls on his neck as before. He was further characterised by his limbs that were not under his control and were weak, and by his face that had cheeks that were slightly pale and emaciated as before.

94 No sooner did Kāśambā, who had released herself from the chest of Chandrapāda on seeing him even from a distance, congratulate Mahāvēta, whom she embraced, on the great festival in the form of the arrival of Pundarika by running herself towards her, than Pundarika, alighting (on the earth), approached the moon in the body of Chandrapāda who highly obliged him. Chandrapāda then embraced him and said: 'Friend Pundarika, although you are my son-in-law on account of the relationship of your previous life, still you should

behave towards me with the same good feeling and friendly affection that was produced in the next birth' While Chandra-pada was speaking thus, Keyuraka went to Hemaluta in order to congratulate Chitraratha and Hamsa Madalekha also set out running fell at the feet of Vilasava and of Tārā-pada who was absorbed in muttering prayers to god Siva, and told them loudly being full of joy 'O king, you are to be congratulated upon along with the queen The prince has come back to life together with Vaisampāyana' On hearing it the king clasped her with his arms and being filled with unbounded joy embraced also Vilasavati after her, and, asking Madalekha again and again as to where he was and now and then embracing Sukanasa who had the same feeling (of joy) as his, went to that very place Then on seeing Chandrā-pada embracing Pundarika in that way he was filled with joy and said to Sukanāsa 'Fortunately I have not alone enjoyed the pleasure of the festival of my sons coming back to life' Then Chandrā-pada seeing his father beside with joy in that way hastily freed himself from Pundarika and fell at his feet with his head placed on the ground as before Thereupon having approached him quickly when he was so bowing down (at his feet), Tārā-pada raised him up and said : 'O so, even if I am your father getting your birth through the curse or through my own merit (stored in previous births), still you are the protector of the world and fit to be worship

ped by all. Moreover, I have transferred to you that portion of myself that was fit to be saluted. So in both ways you alone are fit to be saluted.' While thus speaking he fell at his feet contrary (to the usual practice), together with thousands of princes. Then Viśāsvati kissed him now on his head, now on his forehead and again on his cheeks, and very closely embraced him for a long time. Released by his mother, he approached S'ukanāśa and saluted him. When congratulated by him with thousands of blessings, he approached by himself and presented Puṇḍrika, whose face was bent down and wore a confused look through modesty, to his parents, to S'ukanāśa and to Manorath in order of precedence, saying (to them), 'This is your Vaiśampāyana.' On that very occasion Kapinjala, approaching, said to S'ukanāśa, "This word is sent to your honour by revered Śvetaketu : 'This Puṇḍrika was indeed brought up by me alone. But he is *your* son, and his affection is fixed on you. So having understood that he is indeed Vaiśampāyana, he should be warded off from immodest acts. He should not be neglected by you thinking that he is a stranger (to you). The reason why he, though freed from his curse was not brought near myself by me is that I look upon him as *your* son; and moreover, I am blessed by having established myself in him whose life will continue as long as the moon lasts. The light in me called *Sattva* is now about to go to a place lighter than even this celestial world.'" Then S'ukanāśa, leaning with

his hand on the shoulder of Pundarika bending through modesty, said to Kapinjala : ‘ O Kapinjala, why did the holy sage (S’vetaketu), who knows the inner feelings of the whole world, send this message ? This is all due to the fact that affection is never satisfied.’ That night dawned even without being conscious of it when all of them, whose eyes were dilated through the pleasure of seeing one another, were engaged in these and the like talks and in also conversing about the recollections of his former birth. Early in the morning the Gandharva kings Chitraratha and Hamsa, together with (their queens) Madhū and Gauṇī, and followed by all the Gandharva people reached the same place. When they came and when their hearts were gladdened by approaching their daughters that had hung down their heads bashfully and when they, with their eyes dilated on seeing their sons-in-law, engaged in conversation with Tārāpida and S’ukanasa that was proper for their alliance with them, great joy of a festival that was as if multiplied a thousandfold prevailed (every where)

95 When it prevailed (everywhere), Chitraratha said to Tārāpida, ‘ Why are these rejoicings celebrated in the forest when our palaces exist ? Besides, although this union brought about by their mutual liking is lawful with us, still the customs of the people must be followed, so you should please go now to our place. Thence will you repair to your land or to the world of the moon.’ Tārāpida too replied to him, ‘ O Gandharva king, even

that place where one secures unlimited happiness due to prosperity, would be a palace. Where else have I secured such happiness due to prosperity? Moreover, at present I have transferred all pleasures of home to your son-in-law. So friend, you may go with him together with the bride to enjoy the pleasures of home.

Chitraratha, who was thus addressed, said, 'O royal sage! as it pleases you', and went to Hemakuta with Chandrapala. After going there Chitraratha presented to Chandrapala the whole of his kingdom together with Kadambari. Hamsa also offered his kingdom to Pundarikā together with Mahāvetā. Both of them, however, who were happy by merely obtaining wives that were desired by their hearts did not accept anything else. On one occasion Kadambari though delighted by securing her lover who was desired by her in her life and though happy as she was in the midst of all her family, asked the moon, who had assumed the form of Chandrapala, when he came to the dwelling palace, with her eyes tremulous with tears and with a sad face, 'My lord, all of us who were dead were brought back to life and were united together. But that poor Patralekhā is not seen in the midst of us. We do not know what happened to her alone. The moon in the form of Chandrapala was pained at heart at this and replied, 'My dear! how can (she be) here? She was indeed happy who was pained by the sorrow that had befallen me. On hearing that I was cured, she said to me

'How can you alone experience the pain caused by dwelling in the mortal world? And though being warded off by me she took a birth in the mortal world to serve my feet even *before* me. When I took another birth than this, she, who abandoned her body on my death, again descended on the earth and was perforce sent back to my world having made her turn back from such a course. You will again see her there.' On hearing it Kādambarī could not speak even a word as she was greatly abashed and astonished at heart on account of Rohinī's magnanimity of heart, her greatness of mind, her affectionate nature and her devotion towards her husband

96. In the meanwhile the day withdrew as if to bring about the pleasure of union with Kādambarī for the moon who is the lord of time, that was desired in two births. The eastern direction soiled the garment of darkness as if to conceal the shame felt by young women in the form of the western twilight on account of warm affection. The entire universe became delightful on account of the rise of the moon. Thus when the night descended, Chandiapada remained there for ten days as if they were only one day, enjoying the pleasure of the first union with Kādambarī, and then being allowed to go by the parents-in-law with their hearts quite pleased repaired to the feet of his father.

97. After his arrival there he raised the princes, who experienced trouble at the same time with him, to

his own position (as independent kings), and placing the responsibility of his kingdom on Pundarikā remained attending upon the feet of his parents sometimes in Ujjayini through love for his birth place being observed by the merchants there whose eyes were dilated through the great wonder, sometimes on the Hemakuti of unvalled and enjoyable greatness out of his respect for the Gandharva king, sometimes in the world of the moon, that was lovely on account of the whole region there being perfumed and cool because of the application of the perfume of nectar, out of his high regard for Rohini, sometimes on the lake, that was the abode of Lakshmi and that contained streams (of water) having beds of lotuses that were expanded day and night, out of his affection for Pundarikā, and everywhere in accordance with the liking of Kādambari. Not only did the moon reach the highest point of joy with Kādambari enjoying various pleasures that were never at an end because they had been desired in two births and that were ever fresh, in several other lovely spots but also Kādambari reached that point in the company of Mahāśvetā Mahāśvetā of Pundarikā and Pundarikā also in the company of the moon without any one of them being separated from the other for all the time to come ! !

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END

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NOTES.

(*With full solution of compounds and
other grammatical forms*).

N L The numbers refer to paragraphs

Part I

(१) अशप शासन — अशपा नरपतय तेषा शराभि समभ्याचन
 शासा यम्य । बहु० पाक्षशासन=इद । चतुर गगया — चतुर्णा उन्धीना
 माग मराग यस्या । बहु० चक पेत — चक्रवर्त लोण उपत । तृ त
 करकमल लाउन — कर कमगमिततस्मिन् उपल यमाण शगवक्रगन्त यम्य ।
 बहु० मित ममध यन । बहु० अग्रतिहना गति यस्त । बहु० राव्यम्य ये
 अमृतरणा तया आगम तेषाम् । प त गीरेय = गुरि भव । वनतय = गृह ।
 विनता वन — (१) विनतय आनदस्य जनन (रना) (२)
 विनताया भातदस्य जनन ।

(३) निभत्रा दय — निभत्र अरातीना दय यन । एत
 तल — एतन विक्रमण आगन्तुं मरुड भुवनतय या । बहु० विरम प्रय—
 विरमभ्य प्रयेण गायामि भुवनप्रय या ।

(३) जगवगा ग्या — जगम्य जवगाहनाय जवगागिता ययनुपरा
 तया कुम्भेषु मिदूरतन मय्यायमान गति यस्या तया । बहु० ग्या द्य
 आदति — सधायते । विगत निगत — विगत राव्यम्य विनताया मार,
 तन निर्गत । रमा ये — प्रम्या अनुरक्त हृदय यया ते । जव मे —
 विरम एव एव रस यया ते ।

(१) गीर=गीर्णा समूह । रूप विरम—रूपग । राना । उपहमिता
 रत विरमा यन तस्मिन् । आरम्य गुरे — आरम्य य । विधागु वीदागु
 परिहाण पुचतुरे । अर्नवीर — A r Jel and from नी 1 U,
 ' to press time '

(5) मनिहि वरा—मनिहित विषयस्य यस्या । भीषण वृत्ति — भीषणा रमणीया च आहृति यस्या । िति रमय—क्षितितः निहितौ जानू करो णव कमः च यथा सा । इति कृ वा=Do thinking

(6) उप हल —उपजान कुतूहल यस्य स । अनर यव—अने कानि रत्नाभरणानि तथा । करणाना जालकेन अतरिता अवयवा यस्य तम् । गगन रस्य—गगनसिन्धो फनस्य पण्डित पाण्डुर तस्य । उद्भयमान लाप—उद्भयमान फनरस्य चामरस्य लाप यस्मिन् तम् । वसान—Pie pht from वस 2nd Atin 'to dress' अतिमु स्थल —अतिमु भिचदनन अनुधरलित उर स्थल यस्य तम् । उपार सक—उपरिविद्यस्ता पुनमुस्थामका यस्य तम् । अमल तथा—अमले मणिकुम्भि सक्कान्त प्रतिविम्ब यस्य तस्य भाव तथा ।

(7) वय शिरसा—वय परिणामन पाण्डुर शिर यस्य तेन । अनु वेगेन—अनुगृहात आयस्य वेश यन तेन । अधि भागा—अधि ष्टित पुरोभाग यस्या ताम् । रक्ता नाम्—रक्ताशुकेन रचित अवगुण्ठन यस्या ताम् । अधिरा नाम्—अधिर उपरि यौवन यस्या ताम् ।

(8) इपद तसा—इपद अवगलित कण पदवस्य अग्रतस यस्या सा । वृत्तप्रणा ष्ट्या—*is locative absolute* विदित य—विदिता सफलशास्त्राणा अर्था यस्य स ।

(9) विहगराज —विहगाना राजा । मनुनमय्य=*Absolutive from the causal of नम् with सम् and उद कृत णव* —कृत जयशब्द येन । विमुक्तहार—विगत मुक्ताना हार यस्मात् तत् । also विमक्त आहार यन ।

(10) सहपम्—हर्षण मह यथा स्यात् तथा । अ भा Or it can be बहु० also अभिव्य युक्तम्—अभिव्यक्ता मात्रा अनुस्वारा स्वरसंयोग

विशपाय ते मयुक्ताम् । निरुद्ध — Gen sing of निय २ a lower animal ' समुत्ति' जेत—समुत्तिस्त दक्षिण चरण यत् । अयजामो गय —अयात्मन् जामनि उपात्ता मस्मारा तेषां श्लाघाय । अनि धाना—अनिपरिस्तुत अभिरात यस्याम् । ममा मय —सपानध स्नानस्य ममय यस्य स । तिस गेरु—विशामता राजगता येन ।

(11) Real अथ for अय अहमहमिना—अह गत् अह सत् इति अग्या सा । यत् तात्—य तस्य क नृद्विना हरता यस्याम् ।

(12) कतिपया वृत्—यातपय आसं रामपुत्रे परितृत् । अप पण —अपनीतानि आपाणि भूषणानि येन म । समुपा दग्ना—समुपात्तान मयुक्त्वानि व्यात्यामस्य उपहरणानि यस्याम् । समान मि—समान वय यता ते । अग्रे मूत्—अग्नियमाणा मूत् यस्य स । अग्रियमाण—Pres part pass from हृ with अल्म्

(13) उदसादि—Aorist; 3rd sing from पृ with उप्, आययमाण—Pres part of caus pass of पृ with आ J U 'to fill' उपर पूम्—उपराजता पपुन पूम् यत् । उदसा सत्—उदनत अजुग्मानि सत्ताव अज्ञानि यस्य म । निरनयमाण—Perf 3rd sing of the caus. of पू withान

(14) मनाधी वादक—मनाधीत्या वादिता यस्य । अयाभार—Aor 3rd sing from या 'to' उभरय तथा—उभर् । निहत्या भरित्ता यया । यथादिष्टं=आदिष्टं अनर्तिरय ।

(15) रामागिरम्—राम आगिरम् । क्वाणयत्—Imparf 3rd sing from the caus of गि with त Real 'नामवर्जनि for दा'गी० क्तिरत्—inf an interrog, a voc, article often translated by I hope It implies a favourable answer

अमृतायते—अमृतामिव आचरति । उपितम्—Past pass. part. from वृत् 'to dwell.' आश्चर्यताम्—Imper. 3rd. sing. pass from चर् with आ 'to hear'

(16) मुननिर्विशेषैः—मुनेभ्यः निर्गतः विशेषः येभ्यः तैः । बद्धवर्णिभ्या—बद्धा वेणिना यया तया । लक्ष्म...शालः—लक्ष्मणेन उपरचिता पर्णशाला यस्यैव ।

(17) अप्रतिमम्—अविद्यमाना प्रतिमा यस्य तत् । राघव...पण्डस्य । राघवस्य शराणां प्रहारैः जर्जरिताना जीर्णाना तालतरुणा पण्डस्य ।

(18) Read कलममञ्जरी० for कमलमञ्जरी.

(19) अभिमत...सित —अभिमतता जाया तस्या विनाशेन शीतत्वेन दुःसितः । पटुनवरं—पटु प्रसरः यस्य तम् । अति...वयाः—अतिपरिणतं वयः यस्य सः ।

(20) कुलाय...सनाये—कुलायेषु निवृत्ताः निवृत्ताः शायकाः तैः सनाये । संप्राप्तिता...चर —संप्राप्तिताः वृत्ताः वनचराः येन । उदचरत्—Imperf. 3rd. sing. from चर् with उद् to 'rise.' अग..न्तरम्—अस्या दिग्विध पक्षपुत्रं तस्य अन्तरम् ।

(22) शिरोधरा—शिरः धारयति इति । संप्राप्त...रक्—संप्राप्तेन तरला वारसा यस्य । दिदृक्षुः—Desider. noun from दृश् 'to see.' अनाभि...वृत्ति—न अभिभवनीया अ वृत्तिः यस्य । अभिभवनीय—Pot. pass part. of भू with अभि. अर्थापन्—Vor 1st sing. from धृ 'to hear.' अपनिनीषु—Desider. noun from नी with अप 'to take away.' अन्यतम=one of many. धीनप...मत्त—धीनः पटुः याण तां धीनपटुः जन. एव निर्मल । अनाम...विशित—अनामः दिनं हरिणस्य सिङ्गितं येन । अन्तरिने...पत्ति is loc. absolute. आरुग्—

Desider noun from म् with आ उमान्तिमिव अमुनि — Mark here the imper on the contraction अनुष शक्तान्—न उपजाता उत्पन्नाय दासि यदा तान् ।

(23) अप्रवृत्तः—न विद्यमान प्रवृत्तः यस्य तम् । द्विगुण वेपथु—द्विगुणता उपजात वपथु यस्य । प्राग्वह्यमाध शोचतेन—प्रासन दासता सधय यस्य साध अत एव प्राग्वह्य वनमवपथु—Absol from वृत्तम् with अव N B The वृ of वृत्तम् is changed to वृ after prepositions ending in इ or उ and also after अव अवशावन्त—Imperf ord per plu pass from वृ with अव 'to wither' कालांतरमु—काल-रेण भवति इति 'भू तस्य । इयं हृदयम्—इयं हृदय अवहृदय यस्य ग । निशाम=मातु इ द्यः । परिस्तरय—Absol from वृ with परे 10 I 'to know' 'to consider'.

(24) नाति रस्य-नतिरिहार चरणा-वासगार यस्य तस्य । विहीन दास्यम्—विहीन पितु मरणस्य दास्य तन दास्य यथा स्वामय । अन्यो म० न—न Two negatives indicate one positive a certain in an emphatic way इदमवरध—इदं अवधय यस्य तम् । जल कुवारी—जलद्वतानां नृपुत्राणां रव अनुसरति इति । आगामु रत्न—अशामुगपु विगमन तेन विरत् ।

(25) मदतर = मदत तर यस्य य । प्रकीर्तयता—प्रकीर्ति विद्यमि आशय तन यस्य । दुर्निरीक्ष्य = दुर्नेन निरीक्षु दास्य । समनवश्येभि—प्रमन यस्य शेष ने । निगम्य—Desider noun from रन् 'to bathe' N B The affix ड is added to the iterative base, to the root अय with आ and इति तदा तदवयव—य अवयव यस्य तम् । मनुज रव—प्रमुजक दं तदवयव

root प्रच्छ governs two accusatives, here हेतु and परिजनम्

(32) अगच्छम्—Infin of purpose from गच्छ with अग
 विफल समागम—विफल नरेद्रस्य समागम यस्या । परिनिहाय—
 Inst. sing of परिनिहाय which is desider from ह with परि
 दक्षितवता—Past act part. from the causal of दक्ष सशिर-
 प्रणामम्—शिर प्रणामन सह यथा स्थातया । अन्य० अविर मुखी—अवि
 रत् बाणविन्दुभि दुर्दिन तेन अन्यकारित मुक्त यस्या सा । Read इच
 मिदाय for इत्यमिदाय आत्मन मुखस्य—आत्मनस्य परिध्वज एव अमृत
 तस्य आस्थादमुक्त तस्य । मानुष्यक—मानुष्याणां समूह । उपपायनम्—Im-
 pera 3rd per sing pass of the caus of पद् with उप
 समुपा लक्षम्—समुपाकृष्ट गर्भ तस्य भरण अलक्षम् । आपा मुरो—
 आ (इपद्) पाण्डुर मुक्त यस्या ताम् । आस दयाम्—आसक्त चन्द्रस्य उदय
 मस्या ताम् । द्वारे रिणी—द्वारिद्र (द्वारिद्रया रक्त) वसन धारयति इति ।
 मुन रसना—मुनेन सनाथ उदयन यस्या सा । सर्वो केश—सर्वभि
 ओपधिभि विञ्जय. जटिला केश, यस्य स । निदि तातु—निदिता रत्ना-
 घृतविन्दव तल्लुनि यस्य स । विन्य लेख—विन्यस्तेन गौरसर्वपे उन्मिथ
 मूर्तिलेख यस्य स । अन्त पु . मूर्ति—अन्तपुरे भव अन्तपुरेण
 तासां करतलानि तेषां परवरया सचार्थमाणा मूर्ति यस्य । सजात नारम्भ—
 सजात जातुन्या चङ्क्रमणस्य आरम्भ यस्य स । चङ्क्रमण is the noun
 from the frequentative of कम् + P 'to go,' 'to walk'
 जिघृक्षु—Desidera noun from ग्रह् 'to seize' शृणा स्पर्—
 कृष्णगुरुपदेन लिगित मदलेखा इत्यस्या अलङ्कृत गण्डरथस्य यस्य स । ऊर्ध्व
 धूसर—ऊर्ध्वरेण विप्रर्णो वदनवर्गभूति तस्या धूसर । कुलेन शिरा—

कुशिता अङ्गुलि तस्या शिखर अङ्गुश इव तेन आकर्ष्य तेन विभूत शिर येन
 स । चरण .पेण—चरणयो राग तस्मिन् उरुक्कात् शेष तेन । स्खलद्गति—
 स्खलन्ती गति यस्य स । नरेन्द्र यमन —नरेन्द्राणा सहस्रस्य प्रसारितानि
 भुजयुगलानि तै अभिनन्दमान आगमन यस्य स । भूषण दृष्टि—
 भूषणाना मणय तपा मयूखाना लेखाभि आकुलीक्रियमाणा अत एव लोला
 दृष्टि यस्य स । प्रतिविधेय—pot pass. part. from धा with प्रति
 and वि आर्थायताम्—Impera 3rd sing from the pass
 of धा with आ साधुलेख .अधुलेखया सह । बहु० शाका गाभि—
 शोकस्य अरनाद तस्मिन् निपुणाभि । धर्मा .भाभि—धर्मस्य उपदेश गर्भे
 यासा ताभि ।

(33) अद्वशीत् Aor 3rd sing from दृश् 'to see' धीत
 सखा—धौतानि धवलानि च वासीसि यस्य तन । अवितथकला—अविनय
 फल येपा ते । अभिदधान pres part Atm from धा with अभि
 आनन्दयाचकार Peri perf. 3rd sing from आनन्दयति a
 verb from आनन्द सकान्त—past pass part from कम् with
 सम् उपवी गर्भा—उपवायमान गर्भे यस्या सा । उपवीयमान—pres
 part from the pass of वि with उप विज्ञातवान्—nom sing
 of the act past part. from ज्ञा with वि

(34) अनति जन—अनतिदूर अवस्थित परिजन यस्य तम् । समुपा
 र्भत—समुपाहृत विधग्म तेन निर्भर । समुपाहृत—past pass. part.
 from हृढ with सम्, उप and आ अकरोत् Aor 3rd sing
 from कृ 'to do' अधुनपूर्वेण—पूर्वं भुत भुतपूर्वे । न भुतपूर्वं अधुनपूर्वं
 तेन । असमाव्य pot pass part of the caus of भू with सम्
 with the negative particle अ prefixed प्रसट.. तनो—प्रकृता

सः । अमंजा...पुटः—असंजातं पञ्चपुट यस्य । अनाययत्—Imperf.
3rd sing of the caus. of नी Note the causal construction.
एस्दे...डलुः—एकदेशे निहितौ दण्डः कमण्डलुश्च येन सः । अम्भःभोदृ-
तसेरं—अम्भसः शोदैः कृत. सेक् यस्य तम् । आगृही...त्कल—आगृहीतं
धवलं वन्धलं येन । सज्योत्सन्—ज्योत्सना सह । बहु०. करतल ..जटः—
करतलेन निर्धूता जटा यस्य ।

(26) उपगूढं.—Past pass. part. from गृह् with उप. सता...
गन्धं—सततं आविर्भूतः हव्यधूमगन्धः यस्मिन् तम् ।

(27) अलक्त...भवस्य—अलक्तवन् ईषन् लोहिताः पाशाः यस्य ।
भस्य...शरीरं—भस्मना पाण्डुराणि रोमाणि तैः आश्रितं शरीरं यस्य । Or भस्मना
पाण्डुरं उभया आश्रितं च शरीरं यस्य तम् ।

(28) उत्ततकनरावशाना—उत्ततं कनकं तद्वत् अवशाना । उप...परं—
उपशान्तानि वैरागि यस्मिन् । अग...त्तरं—अवगतः यस्याः यस्मात् । अभि...
भिष्टः—अभिज्ञता प्रत्यभिज्ञा यस्मिन् । जन्मान्तराणि—अन्यजन्म जन्मन्तरं
तानि । उपयाचितवती—Fem. past act. part. from यच with उप.
Revd नः for न before कुतूहलम्.

(29) अण्वगत्यम्—Pot. pass. part. from ग्या with आ. अण-
वगत्यं—अण्वः शेषः यस्य तत् । अभिरुध्—pres. part. from धृ
with अभि 'to speak.' अस्त्यु...धिना—is loc. absolute. Also
दुमे...द्युति, प्रद...रेयु, and अर्धपाय...वर्षा—are instances of
the loc. absolute construction. स ययं...ददया—अ ययं स
धवणे कुतूहले तेन अवलितं ददयं यस्याः । अय...दया—आवदं मण्डलं यया ।

(30) विजिग...द्युतिः—विजिगृह्य अमराणां ऐश्वर्यं द्युति. यया गा ।
उम्...प्रतिः—उम्गृष्टं कैल सुवने प्रतिः देव । महा...धनः—महाधनः

अभिप्रेत यस्य । परिहृत्वा पात्वा —परिहृत्वा प्रमाणा पात्वा येन । सुर पावरण
 —सुरवृत्तस्य सुरवत् पावरण । स्फुरद जटिलेन —स्फुरन्ता अभिप्रेता तस्या
 मराचिकात् तत् जटिल तेन । निखिल रत्नम् —निखिल अराजानां फल तस्य
 प्रत्ये धूमकेतु तेन । मकल बलशः —मकलाः द्वीपा एव बलश येन तम् ।
 आरोप्य —Absol from the caus of कृत् with आ 'to place'
 प्रशमि तथा —प्रशमिता अशेषा विपशा येन तस्य भाव 'वधता' तथा ।
 विग शङ्क —विगच्छिता आशङ्का यस्य । अन्तर्हितवत्ता —न अभिप्रेत चेत्
 यस्य य । अकार्यान् —Aor 3rd per sing from कृ 'to do'
 द्विगुणो तुल्य —द्विगुणकृत प्रमाणा अनुगम्य येन । आवर्ति सप्त —
 आवर्तिता कुसुमशय्यस्य तेन । तुल्य मधुशीकर तन्मिच्छा ममा येन ।
 बहु० वराव तावद् —वरावन्त्या श्रेष्ठितानि मणितुङ्गलानि तेषां केचित्
 यथागानि अद्भुतानि यस्य ।

(31) मन्त्रि भास्य —मन्त्रि निनेक्षित रात्रप्रभर येन तस्य ।
 Note the con traction यथा यथा —तथा तथा '३५ २०' अन्तर्य
 ताज्जना —अनपल्लवाया जन्म यस्य । विवद —Perf pass 3rd per
 sing of दा 'to abandon' चिन्ता दृष्टि —चिन्तया स्तिमित दीना
 च दृष्टि यस्य तेन । श्याना चर्च —श्यान अनिमिषे लालने येषां त । अश्या-
 स्वमन —pres part of the causal pass of श्य with आ
 अवला लम् —अविरला अभ्युविन्दव तेषां पातेन अर्द्धतुल्य दुर्लभ यस्या
 ताम् । वाम मलाम् —वामकराक्षे निहित मुस्तक्यव (मुख कमण्डिव)
 यण ताम् । अमयताम् —अमयता अलसा यया ताम् । एत त्वाम् —
 एत अन्त्युद्यान यया ताम् । विगत कथौ —विगता बध्नाम कथा
 याम्याम् । अन्तर्गत पर —अन्तर्गत पुन शोकमात्र तेन मन्दर यदा
 स्यात्तथा । अद्य० अद्य० —अवशमान शब्द यथा स्यात्तथा । अ व० The

रामादुरा तया निरुण कम्पिता तु यस्य तस्य । कम्पति-कम्पका स ज-
ता अस्य । अपश्यन्—nom sing mas of the pres part from
दृश् 'to see' with the negative particle अ उक्तवति—loc
sing of उक्तवत् past act part from वच् 'to speak' तर-
तारक तरला तारमा यस्य तन् । उगह इल—उगाष्ट महन उ मयस्य
ध्वजस्य वृत्तं यस्मिन् तत् । Read देवि पृथ्वा for दवा पृथ्वा त्वगमण
—pres part from the pass of तर् 'to make haste'

(37) बहु धन—बहुल रमया सविधान् यास्मन् तस्मन् ।
मणि तिमिरे—मणयुक्त प्रदाये प्रदत्त तिमिर यास्मन् तास्मन् । आवद्ध—
विनम्र—अवद्धा । विविधा आपथय मूल नि य त्र नि य तै ष विनम्र । अपथ
याना—Accusative form of अधिगम्यन् pre part from आ with
आप २ १ 'to lie down', which always governs the accu-
sative वसान—pre part from कृ २ १ 'to dress' यस्य दशम्
मासजनया विप्रिता दशा यस्य तत् । उच्यते—pot pass । अट्
from the root उच् with उच्, formed by affixing त्थ प्रष्टु
टाम्—प्रष्टुत् धारदाग येन । अव्यय चाम्—अव्यय हिम् । तन दुरिता ।
कपे धरले तन । यस्य सा । अवशिष्टेन—अवशिष्ट द्वा ग म् यो
तना तथा विशदेत् । अतस्तु दाम्—अतर्जुन विष्णु दाम यस्य न ।

(36) तथा मुदत्त—यथायम दिन गर्भोद्भूतौ मातरौ च मुदत्तौ ।
 व्यापारः—व्यापारः स्यात् । अथ ० गर्भोद्भूतौ—पुनर्न भवति । एतत्
 भवति प्रभम्—एतत् स्यात् । गमुदनेन उदत्ता गर्भोद्भूतौ च । एतत् स्यात् ।
 एतत् स्यात्—विद्या । एतत् स्यात् । एतत् स्यात् । एतत् स्यात् । एतत् स्यात् ।
 एतत् स्यात्—एतत् स्यात् । एतत् स्यात् । एतत् स्यात् । एतत् स्यात् ।
 एतत् स्यात्—एतत् स्यात् । एतत् स्यात् । एतत् स्यात् । एतत् स्यात् ।
 एतत् स्यात्—एतत् स्यात् । एतत् स्यात् । एतत् स्यात् । एतत् स्यात् ।

मनोहरम् । आजिप्रति—pres. 3rd. sing. of ज्ञा 1 P. 'to smell' with आ .

(37) दत्तमार्गः—दत्तः मार्गः यस्य । व्यजिज्यन्—Aor. 3rd. sing. of the causal of ज्ञा with वि 'to request.' जह्वार—perf. 3rd. sing. from हृ 'take away.'

(38) N. B. सद् has the sense of अवीन when used with कृ, भू, अस् 'to be', and वद् with सम्. ब्राह्मणमाह्वान्वाह्याह्वाणावीनं कृत्वा । दत्त...न्यायस्य—दत्तः सूडाकरणं आदि यस्य सः बालाकिबाह्वायः यस्य सः तस्य ।

(39) Read जीवाव्यापद्निषेधात्—जीवायाः व्यापद्भ्य विषयतार्थम् । अनुशिप्रम्—शिप्रा अन्यायतम् । अथ०. उद्गृष्टि ..वेक्षम्—उद्गृष्टितं एकं द्वारं तेन प्रवेशः यस्मिन् तम् । अमरागराहारं—अमराणां अगारस्य द्वार आहारः यस्य ।

(40) अनी...मर्द्द—अनीनः अनेपशिष्टवनीनां व्यापद्भ्यः सम्पत्तम् । अनेपशितवनीनां मनः यस्य तम् । अर्वावभूव—Peri. perf. 3rd sing. of the causal of कृ.

(41) यय स्वम्—स्वं अनिप्रम्य । अथ०.

(42) लब्धवाचरः—लब्धः अवधरः येन ।

(43) Read परिमणस्यस्य etc. उपगृहीतमिदं—उपगृहीतं श्रुत्वा येन तम् । अपिपयः—Gen. sing. of अपिपयस् pres. part. from पय् with अपि. अत...त्रयः—अत्रयं त्रिपयस्य अथ० यः । Read यथा-मुगमनुनर for यथा मुगमनुनर. नवन...रवा—नवः त्रयपरः तस्य प्यानः तद्वा गन्धिरा । निर्दिशेयु—D-ider. form from गन् with

निर्. अत्रातिशयम्—अश्वस्य अतिशय यस्मिन् तम् । मुनि. भावा —
मुनिजनशपे परिपीता प्रभावा यथा ते । अनेनापि . तंश्चम्—Mark the
use of the Pot pass part with the instrumental

(44) आरुह्यु —Desider from रुह् with आ मयण्य —Pot
pass part from मृय ४ U 'to pardon' दत्ता जुह् —दत्ता
आराहणाय अभ्यनुज्ञा यस्मै । अदृष्टपर्यन्त—न दृष्ट पर्यन्त यस्य तत् ।

(45) समा ग्रहम् —समासदित निग्रह यन तम् । रजनी कारा—
रजनोकरस्य उदयन परियुध्यमान कुमुदवन अनुकरोति इति । ममननि—Aor
pres 3rd sing of जन् with सम् उच्छृष्ट वारा—उच्छृष्ट अं
परिसमाप्त प्रसाधनव्यापार यासाम् ता ।

(46) Read ईपदुच्छ्रितेन for ईपुदु० घंश्चन् Pres part
from सिच् ४ P 'to set' or 'to join' आलि मुक्त—आदेश
अलिङ्गित पश्चात् उन्मुक्त । कर्म० समुत्सार्य—Absol from the caus
of सु with सम् and उद्

(47) प्रस्तुत छलेन—प्रस्तुतौ पयोधरी ताभ्यां क्षरन् पयाविद्व
तेषां छलन । आरोहितवती Past act part from the caus of
रुह् with आ वृतय पावारम् कृन् यथोचित समुपचार यथा स्थान्
तथा । अव्य० लाम्बिन—Past pass part of the causal of लम्ब
सोडवान्—Nom sing mns of the past act part of मर
विगत लाघवम्—विगत शिगुजनश्रीडागु कैतुकस्य लाघव यस्य तत् । लज्जा
नन—लज्जया रिमत तेन अबनतम् ।

(48) Read पुक्तास वय दे पुक्तासवर्ज—पुक्तास वनयेत्वा

(49) समाप्त वेद्य—समाप्ता सिद्धा येन तम् । Mark the use of
क्व—क्व, which when repeated in co ordinate sentences

imply 'great difference' or 'incongruity' हरिवंश —निना
—हर वर स्थल निना एव असङ्ग तात्पर्य व्यसनेनी । उपाया मङ्गल
—उपायदितानि अक्षयानि यद्दशवेदमङ्गलानि यत्र तन् । अक्षयानि तानाम्—अक्षय
अवमान यस्य तम् ।

(50) प्रताया गाग्नि—*is an instance of loc absolute*
अनक तल—अनकाया रानानां प्रमाणि शयल दायनतम् । अधिशिष्टे—
perf 3rd per sing from दा with अध, which governs
the accu case

(51) चपान—Perf 3rd sing of दन् स्फुरत —Acc. plu
of स्फुरन् pre part from स्फुर

(52) प्रबलित धन—प्रबलित तालव न तस्य पक्षेन अपनायमान
धन यस्य स । अन्तर्बि पाठम्—अन्तर्बि वस्तु कानूनपाठ यस्य ताम् ।

(53) प्रवाद् रमन्—प्रवादाद्योपस्य दशनन सवर्धित सवारस यास्मन्
तन । तद्दृष्ट दय—नस्य गुणे अरहन् हृदय यस्य स । आत्मावे—Absol-
utive from कृ with आ अयासात्—Aor 3rd per sing from
या 'to go' अर्नयाम्—Aor 3rd sing from न 1 U 'to pass'

(54) पत्रल्लामिषाना—पत्रल्लामिषान यस्य सा । दुःखानिर्विशयम्
—दुःखि निगत विशेष यथा स्वात्तया । अन्व० अस्यां आयु तन्वम्—
Mark the impersonal construction भवितव्य निवारणाय द्रष्टव्य,
करणाव are all potential passive participles मह्यम् सूता—
महान् आभवन यस्य स ० चन राजवश वस्मान् प्रमृता । प्रपतिष्ठ—Pot
pass part from यत् with प्र विरतवचाम—विरतवच यस्य तात्पर्यम् ।
कृता प्रणामा—कृत अभिवात प्रणाम यथा । अवि नम्—अनिमित्त
लाचन यथा स्वात्तया । अन्व०

(55) समु रसा—समुपचान सवयां रस यस्याम् ।

(56) चिकीपु —कर्तुं इच्छु । Desider from कृ 'to do' आ
टविविनयम्—आटव विनय यस्मिन् तम् । सविस्तरम्—विस्तरेण सह यथा
स्यात्तथा । अव्य०

(57) विदि तव्यस्य—विदित वेदितव्य यन तस्य । उपदेष्टव्य—Pot
pass part from दिश with उव अभानुभेद्य—न भानुना भेद्यम् ।
अप्र . नेयम्—न प्रदीपाना प्रभया अपनेयम् । भय, अपनेय are also pot
pass participles योवनप्रभवम्—योवनत् प्रभव यस्य तत् । बहु०
अपरि शन —न परिणाम उपशम यस्य स । दर्शदाहज्वराम्—द्वप
एव दाहज्वर तस्य उध्मा । अमूलमन्त्रशम्य—न मूले मन्त्रेण शम्य ।
अविन मोह—अविनय एव विप तस्य अस्वद तन मह । अभि
नव—अभिनव यौवन तस्य भाव । Mark the use of किमुन अनि
दुरन्ता—अतिदुर्गम अत यस्या । Read भवादशा for भावदशा राज्यविप
प्रदा—राज्यमेव विप तस्य विकार तद्वा ता प्रददाति इति ।

(58) Mark the use of यथा—यथा—तथा—तथा 'the more-
the more, 'the less—'the less' तदवस्थ —सा अवस्था येषां ते ।

(59) जस विन—जस्या बन्धुत्वे तेन प्रलभितम् । वैरव्यम्—विफल
वस्य भाव । असूयति शाय—Mark here the use of the Dative
case N B Verbs having the sense of क्रुध हृद्, ईर्ष्या and
असूया govern the dative of the person or thing towards
whom that particular feeling is shown

(60) Read उपलब्ध for उपलब्धे । समा . कर —गमरासन
सहकार यस्मिन् । भवदृग्गमनप —भवत गुण सन्तोष । मल कर नि 25 B
नि Formation सिद्धादस —मिद्ध आदेन यस्य स ।

(62) आगतस्तान्—आ in the sense of 'from' governs the ablative case तस्मात्...दण्डेन—चकले प्रविष्टः वेतदण्डः येन ।

(63) कृत...मानस्य—कृतः यथोचितं कृतस्य राजलक्ष्मण संमानः येन ।
दृष्टान—Perf. 3rd. per. sing. of दृश्. संवत्स...मणितः—संवत्सरेः
लोकपालः अकर्णितः । निरगन्—Aorist 3rd. sing. from इ with
निर् 'to set out'

(64) पूर्वाभ्युदया—पूर्वं आरुह्य । समव्यासितां—Accu. sing. of
the past pass. part. from आम् with सम् and अपि, which
governs the accusative case. अज्ञत...नामभिः—अज्ञतः सनापतिः
तेन निर्दिश्यमानाने नामभिः यथा ते । N B स्वा preceded by सम्,
अव, प्र and वि, takes Atmanepada necessarily. So we have
अभिप्रतस्थ—perf. 3rd. sing. Atm संवेदे—perf. 3rd. sing.
from जन् with मम्

(65) बाल.. मलः—यत्ने कर्मलं तस्य कुङ्कुलः तद्वत् कोमलः ।

(66) बद्धः एव तस्य—is gen absolute Read आवासभूमिं
for आवासःभूमिं. अभिनव...जन्मना—अभिनवः पितुः विशेषः तस्मात्
जन्म यस्य तेन । नास्त्य...दः—न अस्त्युजाता निद्रा यस्य । प्रतिप्रयागम्—
प्रयागेन प्रयागेन । अन्व०. विनिर्ये—Perf. 3rd per. sing. Atm.
of वि with वि. चतुर...प्रमाणं—चतुरम्भोयः एव ग्राह्यतयं तदेव परिज्ञा
प्रमाणं यस्य । Read प्रदर्शितुम्.

(67) अपूर्वं...तथा—अपूर्वं दशमं वर्षं तत् १०तमं तस्य मासः १०ता तथा ।
कुन...ताप—कृतः प्रहणे अभिलपः येन । उप...रगः—उपमर्तितः क्षुरगः
येन । अदृष्ट...भावितं—पूर्वं दृष्टः दृष्टपूर्वः न दृष्टः अदृष्टपूर्वः पुष्पः तस्य दर्श-

नात् प्रास तेन प्रगवेनम् । अनव .जवेन—अनवरता वार्षणप्रदारा तै द्विगु
णीकृत जव येन । अति...चेता —आतिरभसेन आकृष्ट चेत यस्य स ।

(68) Read तदनुसारिणो । अवल प्रसर —अवलशिखरस्य प्रस्तराणां
शकलै प्रतिहत गतिप्रसर यस्य । समुपा ..शरीरम्—समुपावृढ धमेण स्वेद
तेन आर्द्र शरीर यस्य तम् । अविरल . गहने—अविरलानि त रुशतानि शारदा
गुप्ता लताश्च तेषां सन्तान तेन गहन । Read निरूपित । वामकर पाश —
वामकरण बलित राक्षसपाश येन ।

(69) चिन्तितवान्—Nom sing mns of the past act part
of चिन्त् आगृही...कवल—आगृहीता कतिपये दूर्वाप्रवालकवला येन तम् ।
स्नात दक—स्नातधारा पीतोदकश्च तम् । उज्जात . शङ्ख —उज्जाता
जलाशयस्य शङ्ख यस्मिन् स । पूर्वोत्तरे—पूर्वस्या उत्तरस्याश्च दिशो
अनाराल यस्मिन् तस्मिन् । पृष्ठ० Read आन्हादनं दृष्टेरष्टोद नाम etc.
दृष्टवान्—Past. act. part

(70) तुरग...सरणम्—तुरगस्य द्वे मुख यस्य सः तुरगमुख (विप्राः)
तयोः मिथुन तस्य अनुसरणम् । द्रष्टव्य .कम्—द्रष्टव्यस्य दर्शन तदेव पत्रम् ।
द्रष्टव्य, रमणीय, आन्हादनीय are pot. pres participles अवदाय—
absol from दा with अव 'to abandon' लक्षण...पयासे—वाणर
सेन पश्य पय यस्य तस्मिन् । उदन्वाते=समुद्रे प्रलय भीता —प्रलेप य
वराह तस्य पया तथा अभिपात्र तस्मात् भीता । कल्पत गतिर्न—कलश-
योनि (अगस्त्य) तेन पानाय परिकल्पित गन्तव्य सन्निवृत्त यस्य तम् । अगाध .
म्भसे अगाध नि पाताल नि तद्वत् गर्भारण्ये अग्नीनि यस्मिन् तस्मिन् । आदाय
अदाय—Repetition indicates the frequency of the action
प्रत्य.. दिसा —प्रलेप दुर्दिन तेन अन्धकारिता दृष्ट दिसा यै ते ।

(71) सिति ..तोवितम्—भित्तिले आसी उठिन पयान् उवितम् । वमं०
 अतार्थ—Absol of the caus of वृ with अव उदगात्—Aor
 3rd per sing from इ with उद् प्रय शिरे—प्रत्ययनप्रति च
 तर्हि शिशिराणि च ते । उन्मयेण—उन्मत्ता प्राणा यस्य तेन । विग ,याने—
 विगत मर्यानां मयस्य यस्मिन् तस्मिन्, विज्ञाप्ता—ज्ञातुं इच्छा ।
 Desider form

(72) प्रतिपाद्यमान—*Pres part* of the *caus* of वृ with
 प्रति परिगृह्यमाण—*pres part pass* of प्र् with परि शतु
 निष्ठितम्—चकार स्तम्भा यस्य एतद्वशा स्फटिकस्य मण्डरिका (लघु मण्डप)
 तस्य तल प्रतिष्ठितम् । भक्षय चरक—अश्वेण त्रिभुवनैत वन्दिता चरणी
 यस्य तम् । चतुर्भुजम्—चरकारि भुज्यानि यस्य ।

(73) भटा देशेया—भटादशाना वर्षाणां समीपे वर्तमानात् । N B
 the affixes क्, देव, and देशीय are added in the sense of
 'almost like', 'a little less than' प्रति प्रता—प्रतिपक्ष पापुक्त
 मन यमाताम् । पापुपल=पुपले इदम् । अनिविषाद्वशा—अविद्यमान विमेष
 यस्य तन् अनिविष पदम यस्य तेन । निवत् लक्षणे—निवत् तथा
 दशातथा निवत् लक्ष्य यत् । अनुपादयति—*pres 3rd per sing* of the
caus of मा with अनु क्रियमाण्या—किं अनिधान यस्या छ ।

(74) कृतद्वारप्रणाम—कृत द्वारम प्रणाम यथा । तनिदि पुत्रं—अनिहित
 अन्तात्पु यस्यां तम् । क is optionally added to almost all
 बहुव्रीहि compounds भटा धिन्—Aor 3rd sing from कृ 'to
 see' ~ N अत and कृ both mean 'enough of', 'away
 with' and govern a noun in the instrumental case But
 अत in the sense of 'sufficient for' 'able to' governs

the dative case Read सर्वपापप्रशमनम् Also read शिरसा सप्रथय
etc स्वयंपातै etc, नियुक्तवत्—Past yet part from युज्
with नि

(75) विवर्ति. चारा—नर्वर्तित सध्याया (सायंकालस्य) उच्यते
आचार यथा ताम् । सविनयम्—विनयन यथा स्यात्तथा । अव्य० अवादात्—
Aor 3rd per sing of वद 'to speak' आधारप्रकृत—अवारा
प्रकृति यस्य तस्य । क्तरत—*Neuter nom sing* of क्तर Mark
the use of क्क् दृष्टधृतपूर्व—पूर्व दृष्ट धृत वा । लोपनविषयम्—लाचन
विषय यस्य तम् । अव पतै—अवशोर्ण द्वार तस्य मुक्ताफलानि तेषामिव
तरल पात यथा तै । अनु दुःख—अनुग्रहा विन्दव येषा तै । व फला
करी—वल्कलावृतौ कुक्षौ तयो । शखर तेन जर्जरिता शाकरा येषा तै ।

(76) न कचन न स्पृशन्त—Here two negatives make one
positive assertion शशिरधर्माणम्—शशिर धर्म यस्य स तम् । N B
धर्म becomes धर्मन् at the end of बहुव्रीहि compound when
preceded by a single word कपायिनादरे—कपायित उदर ययो
ते । श्रवणीय—pot pass part from श्रु 'to hear' श्रुयताम्—
Imperi 3rd per sing from the pass of श्रु

(77) कमलयात्र—कमल योत्र (प्रभाव) यस्य तस्य । Read मध्यमा
नात् for मध्यमा० मध्यमान—pres part pass of मध सरल
कम—मकले त्रिभुवने प्रख्यात पराक्रम यस्य । त्रिभुवन—त्रयाणां भुवनानां
समाहार । N B Adverbs such as उत्तरेण and दक्षिणेन govern
the gen and accus of the place, vide Apte's guide
p 112 So भारतवर्ष उत्तरेण seems to be wrong सोदर्थ—समान

उदर यस्य स मोदर । सोदर एव मोदर्थ 'a co uterine brother'
दिम वर्णा—दिमस्वरस्य मित्रा इव अवदात वर्णं यस्या सा ।

(78) विमत्रलक्षणा—विमत्रानि लक्षणाणि यस्या । सुन रिक्तेन—सुन-
जन्मन अतिरिक्तेन । अवेदि हर—अविदिन शोकस्य आशाम येन अत्र तत्र
मनोहरम् ।

(79) मवु शोभम्—ममुपयोगेन विस्तारिता शोभा यस्य तम् । अभ्या-
गमम् Aor 1st per sing of गम् with अभि भात आ लताशोभा—
लता दोषा इव । शिग्ध . हृदया—शिग्धशार्गा मनोहरतराश्च उद्देश तस्य
दर्शनस्य लोभो आश्रित हृदय यस्या सा ।

(80) Read पुतोऽय for टतोऽय उपा ह्ला—उपाह्लुट् वृत्-
ह्ला यस्या सा । मुकुलितलोचना—मुकुलिते लोचने यस्या सा । अभ्याभि .
ह्लाणि—अभ्याधिकार उपजात मागनुपुशर्णा प्रसार तेन आट्टा म (कल-
हया र्थे तानि । हरन विधुर—हरनयनस्य हुताग्नेन इभवाहन मदन
तदा शोभेन विधुर तम् । इभनोऽत—*is a formation Read*
नयनस्थान तत्रत्यम्—Accu sing of the pres part of तपस्यति
a denominative verb from तप् सतपता—मयात्र पय यस्य
म तेन ।

(81) परिम् मोद—परिभूत अन्वेषो सुसुमाना आमेद येन उ ।
अविद्या शेष—अविचारिता युगदोषाणां विशेष येन । स्त्रीशशरातो—
स्त्री तत्र प्राहमन् केवलं पश्यतीति ।

(82) ईदमाना—pres part from ईद् 1 A 'to desire.'
त्र्यम्बाना—pres part pres of ईद् with २ सुप्रत्ययम्—सुप्र-
प्रयत्ना येन तम् ।

(83) शान्तामने—शान्त आत्मा यस्य तस्मिन् । दूरी .. करे—दूरीकृत
 सुरतस्य व्यतिकर येन तस्मिन् । निक्षिपता—*Instrum sing of the*
pres part of शिप् with नि Mark the use of क—क
 उपसर्तुम्—*Inf of purpose from ह with उप and सम्* तद्वद
 सरम्—तस्य वदनान् अकृष्ट दृष्टिप्रसर यथा स्वात् तथा । अ०५०

(84) रोमोद्गम—रोम्णा उद्गम । *Read विलामन् for विलसान्,*
also वर्पन्ता for वरन्ता आनन्द चारिणी—आनन्दस्य भरण मन्थर
 तरलतर च सचार अस्या इति । अनक्षरम्—अविद्यमानानि अक्षराणि यथा
 स्यु तथा । अव्य०

(85) प्राप्तप्रसरा—प्राप्त प्रसर यथा । प्रणामपूर्वकम्—प्रणाम पूर्व यस्मिन्
 नर्कनि यथा स्यात्तथा । अव्य० विनाश —किं नाम यस्य तस्य । असाधा
 र्भ —असाधारण सौरभ यस्य स ।

(86) सकल—कीर्ति —सकले विभुवने प्रख्याता कीर्ति यस्य स ।
 उदारतपा—उदार तप यस्य स । सुरागु . गल—सुरा असुरा सिद्धाश्च
 तेषा मृन्द तेन वन्दित चरणयुगल यस्य स । अनि कृषरम्—अतिशयेन
 नल्कृषर येन तत् । समुदपादि—*for 3rd sing of पद् with अ*
and उत् प्रतिपादितव्रत—प्रतिपादित व्रत यस्मै । आगृही लायम्—
 आगृहीत सकलानां विद्यानां कलाय यन तम् ।

(87) पारिजतनामा—पारिजान नाम यस्य स । पारिजात—पारिज
 (समुद्रान्) जात । आम लोचन —२. त्वम रूपस्य स्तुतिवाद तेन प्रया
 तथा भवनामिते विलोचने यस्य । अन द्य—*Indeclinable past part*
or absol of दृ G A with अ, preceded by the negative
 particle अन्

(88) उपद स्मित — उपदर्शित स्मित यत् । Read ०कुमुदमवतसस्त्वाने
अशमीन्—1or 3rd per sing from श्वा तदुज सुम्—तस्य
भुजगान्न सदानित कष्टस्य प्रह तस्य सुगम् । दर्शिता लीयाम्—दर्शिता
अपूर्वा हारलतायाया यया ताम् ।

(89) नवप्रह—नव प्रह यस्या गा । उच्चलिताया च मयि 1s locative
absolute विविन् काव—विनि प्रवन्ति प्रणयार् कोप येन स ।

(90) धुग — Past pass part from धुद् 7 U 'to tread'
धैवधरा—धै धन येन स । Note down the several words
used here in the sense of 'useless' निशर्थकम्—Imper
3rd per sing from the caus of धृ with नि

(91) प्रयान भूयण—प्रयान विराजता म रणा ध्रुवाट एव भूयण
यस्य तेन । प्रस्तुतालाया—प्रस्तुत अलाप यया गा । निशारि .
प्रवेदा—निवारित अशयस्य पारजनस्य प्रवस यया गा । मणिना मुनी—
मणीना जालानि याहमन् मण्डप गव य तत्र निहित सुम् यया गा । गवय =
गवो भीर इव । समरज गाता—सर्वेण जित पक्षयाग यस्या गा । तदरा-
दयया—म आम्नाय यस्य तस्य भाव तदारादया तया । अप्यारोपय ती—Tem
nom sing of the pres part of the caus of रद् with आ
तारक जमना—रद् र कालस्य य री । तस्य सुम् तस्याद् जम यस्य
तेन । वदस्व येन—वदस्वस्य मुकुल पद कर्णोर । कर्णोर इव आवरति
पूरायने । ० पूरायमाणन—Instru sing of the pres part of
वर्णपूरायने । कर्णो क कर्ण—कर्णोर्ण एव कर्णोर्णक (कर्ण पल्लव
इव) यस्या गा ।

(92) क्षति पद—अनेनेन क्षति पदनि यस्य स । उद्देश—Absol
from क्षि with उद् and is used as an indeclinable अवर्णार्

—Aor 3rd sing of प्रष्ट 'to ask' मानुनयं—अनुनयेन सह यथा स्यात्तथा । Read कस्याणिनी for 'गिनि उपर टया—उपरविन अञ्जलिपुट यथा तया । दर्शितादर—दर्शित आदर यथा स्यात्तथा । अन्ध० अभिधत्से—*Pies and per sing* of धा with अभि गन्धगज मलेन—गन्धगजस्य मदस्य इव सुगन्धि परिमल यस्य तेन । Read त्वया तर्क etc ; १२० इत्युक्ता for तयु० श्रोत्रविषयेण—श्रोत्र विषय यस्य तेन । रोमो वेशेन—रोम्णा उद्गमेन अनुमित सर्वाङ्गानुप्रवेश यस्य तेन । विससितया—विसमिव सिता तया । मुक्तालतया—(१) एकाग्रया, (२) मुक्ता सदृश्या लतया । मानसजन्मा—मानसे (भनसि) जन्म यस्य स, or मानसे (सरोसि) जन्म यस्य स । दर्शिताश—दर्शिता आशा (फलप्राप्त्याशा or दिक्) वर्त्म स ।

(93) कृत पुण्या—कृत महत् पुण्य यथा ताम् । सौपप्रहम्—उपग्रहेण सह यथा स्यात् तथा । अन्ध०

(94) समुप शङ्का—समुपजाता तस्य आगमनस्य आशङ्का यस्याम् । प्रवेदयताम्—Imperi 3rd per sing of the caus of विष् with प्र अव्यवधाना—अवेद्यमान व्यवधान यस्य । विवशु—वशु इदु, formed from the desiderative base of वच् 'to speak' अरो चम्—Aor 1st per sing from वच् 'to speak'.

(95) Mark the use of उताहा—आहोस्वित मदन वृत्ति—मदनेन परायत्ता चित्तगति यस्य । धैर्यस्खलनविलक्ष—धैर्यस्य स्खलनन विलन । Mark the use of यथा—गथा—तथा—तथा

(96) अनभि नार—अनभिज्ञैश्च पूर्वं आहार यस्य । तदवस्थ—ता अवस्था यस्य स तम् । अति वेग—अतिदुर्विषह वग यस्य स । अप्रता कार—अवेद्यमान प्रताकार यस्य तम् । स्मृदृणीयचरित—स्मृदृण्याय चारित

यस्य स । अस्मालितं—प्रविष्टमानं स्तुलितं यस्मिन् । अंमदेशा—गि.—अंम-
देशे अवसिक्तः पाणि यस्य सः । स्वच्छा...च्छये—स्वच्छाशुकेन अन्तर्गतं
रक्तमन्वर्तते तस्य द्व्युच्छाया यस्य तन् । लज्जा...क्षरम्—पञ्जया विशीर्यमाणानि
विरलानि अक्षराणि यथा स्यु तथा अव्य०.

(98) Mark the use of उत—अर्द्धाद्विन्. सम्प्रत्ययक—N. B.
दा and ह्य or ह्यक are prefixed and sometimes affixed
also to nouns in the sense of 'wretched,' 'vile,' 'mis-
creant.' अनिशानुबन्धु—अनेशानां अनुबन्धः (प्रापय) अस्ति येषां इति
तेषु । निश्चिन्तना—निश्चिन्तः कृता इव । अधि...तत्त्वः—अधिगतं विषयाणां
तत्त्वे येन सः । प्रबल...कलुषितानि—प्रबलस्य रजसः (रजोगुणस्य) प्रचरणा
कलुषितानि । प्रतिप...केलिके—प्रति (प्रवेकं) यन् पदमगः अन्तर्गतं तत्र
प्रतीका वापस्य कैवला (धारा) यस्मिन् तन् । दुग्ध...काणां—दुग्धमात्रं चापः
यस्य तस्य (मदतस्य) मायकायाम् । आशीवि...वमाणां—आशीविषः (सर्पः)
तेषां विषवेगः तेन विषमाणाम् । आशीविष—आशी.सु (रंजित) विषं यद्वद अस्ति
तः । विवेकं—*Inf. of purpose* of विच with वि 'to discern'
दर्शयितुं इति अतीतः । उन्मा...वारणं—उन्मादस्य प्रवृत्ति. तस्य निवारणम् ।

(99) कृपमानः—कृता मर्तः येन । नियम—part. pres. part. of
सृ with नि. अन्वयं=अनिहित. सरो...वन्तस्य—उपवि निहितः चंदनद्वयः
तेन अर्द्धं वन्तं यस्य तद्वत् । विविध...राशिः—विविधानां विद्यानां गरमा
राशिः । अर्धं गणने—N. B. क्व governs the dative of the
person pleased or satisfied दिनकर...राशिणी—दिनकरविरणम्
अनु (पथान्) राशिणी (राश्यां) Read तेषां च तन्मन्त्रमगं for तेषां च
त्वन्मन्त्रमगं० एके...अर्धः—एकः उपगुण अवशेष यस्य तन् 'अर्धेण',
'अर्धे अर्धेण' यस्य तः । अर्धमन्त्रमगः—एकस्य अन्तरं तस्य क्षमः, न

कालान्तरक्षमः अकाल्य०. अवश्यकर्तव्य—N. B. It is formed from अवश्य and कर्तव्य according to the rule that the म् of अवश्यम् disappears when it is compounded with a potential pass. part. अनुचितव्यापारप्रवृत्तम्—अनुचिते व्यापारे प्रवृत्तम् । सव्याजम्—व्याजेन सह यथा स्यात्तथा । मन्मुखा...दृष्टिः—मम मुखे आसक्ता दृष्टिः यस्याः सा ।

(100) सुखामृतमये—मुखं एव अमृतं तन्मये । आवेश...प्रमरा—आवेशमानः प्रहर्षस्य प्रसरः यस्याः सा । संश्रममा—संश्रमेण सह । बहु०. असुस्थशरीरा—न सुस्थं शरीरं यस्याः सा । बहु०. महा...भीरुः—महता जनानां संमर्दान् भीरुः । अभि...क्षिणार्धे—आभिनतः सुहृद् तस्य प्राणाः तेषां रक्षा एव दक्षिणा तदर्थम् ।

(101) हारीत...वाजिनि—हारीतवन् हरिताः वाजिनः यस्य तस्मिन् । रागाब्धवृत्तिः—रागेण अन्धा वृत्तिः यस्याः सा । प्रणय...भक्तः—प्रणयस्य प्रमरः तस्य भक्तः । इतर...द्वारेण—इतरस्य पक्षस्य अवलम्बनं तेन द्वारेण । आगम...जन्मना—आसन्नः चन्द्रस्य उदयः तस्माज्जन्म यस्य तेन ।

(102) अन्त...नला—अन्तः [मध्ये] उबलितः मदनानलः यस्यां सा । अतिदुर्विपदं—अतिदुःखेन विपदते इति । निर्मालि...चनां—निर्मालिने लोचने यस्याः ताम् । अकर्णान्—Aor. 3rd. sing. of the caus. of कृ 'to do.' कृतपादप्रणामा—कृतः पादयोः प्रणामः यया सा । चन्द...द्रेण—चन्दनस्य पटुः तेन आद्रेण । नेता—1st. Fut. 3rd sing. of नी. अनुव्रतजीविता—न उव्रतं जीविनं यस्याः सा ।

(103) कृत...गुठना—कृतं शिरः अनुगुठनं यया सा ।

(104) पारिजात कृतेन—पारिजातस्य या वृक्षस्य ज्ञेयं तस्याः पारिमलाः
 तन आट्टेन । तरुलिकाद्वितीय—तरुलिका एव द्वितीया यस्य तम् । प्रिय प्र
 तस्य—प्रियतमस्य अभिसरणे प्रयत्नस्य । समा सायक—समशित शरासन
 तस्मिन् आसक्त सायका यस्य स । अरिजन—अविद्यमान परिजन यस्य
 तम् । अपि नाम—N B It is used to express 'hope', 'ex-
 pectation', usually with the potential mood, in the
 sense of 'is it likely, may it be' or 'would that', 'I
 hope or wish that' किरण कृष्टम्—किरणे य कचग्रह तेन आकृ
 णम् । अभ्युपायम्—Aor 1st per sing of गम् with अमि, उप
 and आ मार्ग धूमरम्—मार्गलक्षणां वृक्षानां रजोभि धूमरम् । चन्द्रो
 चक्षणे—चन्द्रस्य उदयेन स्फुटत यत चन्द्रका-तमणे प्रत्यक्ष तस्मिन् । Read
 मम अभिधाना for समय etc

(105) वन्दुकार्त्तनाद—उ-मुक्त आते नाद येन ग तम् । चन्द्रबाण्डाल
 —चन्द्र एव बाण्डाल त स्रज्ज्वा । निगरिग्रह—निर्गत परिग्रह यस्मात् ।
 Read अष्टपूर्व इव for 'पूर्व इव तद्वत्=वत्' कृते । N. B कृते governs
 the ablative case स्मितपूर्वाभिभाषिता—स्मितपूर्वा अभि० स्मित
 पूर्व यस्या सा ।

(106) मुक्तैवतापकन्दा—मुक्त एक वा आकन्द यया सा । सर
 त्तया—सरस्तीरलतासु सक्ति तया द्रुत्यमाने अश्रुक उत्तरीय च यस्या सा ।
 यथाशक्ति=शक्ति अनतिक्रम्य । अव्य० अज्ञात विस्ते—अज्ञात समविषय-
 भूमिभाष तस्मिन् वि-यस्ते ।

(107) उद्भूत कारा—उद्भूत मूर्च्छा एव अवधार यस्या सा । अज्ञा-
 तितम्—Aor 1st per sing of ज्ञा 'to know' उद्-उन्ति स्म=

उदगच्छन् । N B स्म is a particle added to the present tense of verbs or to present participles and giving them the sense of the past tense युगसहस्रायमाण—Pres part of युगसहस्रायत (युगसहस्रमिव आचरात्) अगातिका—अविद्यमाना गति यस्या सा । अन-यशरणा—आवद्यमान अन्यन् शरण यस्या सा । ।वत्मा रिणी—N B धिक generally governs the accus case It is sometimes used with nominative or vocative दयितदक्षिणाम्—दयित एव दक्षिणा तम् । आदयान मूल—अदयान (शुष्क) चदन तन श्वेतजगमूलयास्मन् तास्मन् । मलय गुण्डित—मलयनस्य (चदनस्य) रस तस्य लव तास्मन् छलितानि कमलिनापलाशानि तै अवगुण्डिते ।

(108) अवस्थान्तरम्—अ-या अवस्था । जहार—Perf 3rd sing of ह 'to take away' अल अनया कथय—Note that अल governs the instru case साद्वपतम्—Impera 3rd sing of the pass of व with सम् प्रादित्तवान्—Nom sing of the *past act part* of the *caus* of प्रह स्मरण वनताम्—स्मरण य शोक स एव अनल तस्य इन्धन तस्य भाव ताम् ।

(109) बाष्पा लोचना—बाष्पायमाणे लोचने यस्या सा । सनिवदम्—निर्वेदव सह यथा स्यात् तथा । अव्य० त्यक्तप्रपण—यत्ता प्रपा यन नन । निरपत्रपाणाम्—निर्गता अपत्रपायस्या सातामाम् । दुराशा कया—दुराशा एव मृगतृष्णिका तथा ।

(110) मरुणैरनिधया—मरणे एव एव निग्रय यस्या । महा पत—महत पुरुषस्य लक्षणैर्यत । उत्तरी लेन—उत्तराय च तत् वृष्कल च तन । र्म० पदय या एव च स्—*is an instance of gen abolute*

(111) अदायन्—Imperf 3rd. per sing. of the pass of दृ स्वास्व...तया—स्त्रिया स्वभावेन कानस्ता तया । Read युक्त विचार्य for युक्त विचार्य अपगतायु—अपगता अवय यस्मान् । अप्यवसितम्—*past pass part* of सो with अधि and अव अथु मदानती—अथुजले आर्द्रो वयोर्लोतत्र सदानिने । विमुक्त-वाकुल—विमुक्तत्वेन व्याकुले । निर्दया क्षामेण—निर्दय य आकृद तेन जर्जर य स्वर तस्य क्षय तेन क्षामेण । भणितवती—*past act part* of the *caus* of भि

(112) Read युद्धा नि मारतां for युद्धया नि मारताम् अकाण्ड and —ना ऐन काण्ड अवसर यस्य । 'sudden' इत्यादि—इत आकृद येन । व्यावर्तयितु—*Inf. of purpose* from the *caus* of वृत् with वि and आ निराश—निर्गता आशा यस्मान् स । विसन्धम्—तिययु सध्या मु क्षी । अयम्० उन्मुक्तकटम्—उन्मुक्त कण्ठ यथा स्वान् तथा । अयम्०

(113) मधुरात्तापतया—मधुरा आत्तापा यस्या तस्या भव तया । दर्शितगद्गावेन—दर्शित गद्गाव यस्मिन् तेन । मृगाश्रया लुण अवश्र तया । अनिश मृदिनी—अनिशयिता मुनायोमस्य (इदमस्य) मृदिनि यै तानि । स्वकर्म परिता—स्वकर्मण कस्यस्य परिवाह तेन उरविनाम् । भूतदेहाम्—भूत देह यथा तम् । एकपत्नी-एक पति यस्या ताम् ।

(114) अविनयागाम्—अविनया गिर येया तेषाम् आसी—ज विना—अशाविदेण विपुर्न जविन यस्या ताम् । शराय प्राण—शर आहता प्राण यस्य तम् । सोरुष्म—उन्मृगमेन गद् । बहु० अश्वमेध—अश्व प्रयान्तया मध्वने (दिवने) अत्र । अश्वया लुट्—मध्वयप्र अश्व तस्य यस्य तेन परितुष्टम् । उत्तरा ..इय—उत्तराया प्रत्यये उपनिना इया यस्मिन् स । प्रीत्यान्—*nom sing* of the *past act part* of the *caus* of अर् with प्र अउपमन्=अध्वय इदमस्य (बल)

अस्य इति । अ-याजरमणीयं—अविद्यमान व्यान कपट यस्मिन् तत् अव्याज
च अत एव रमणीय च । अनायत .भङ्गुराणि—अनायत स्वभाव येषां तांनि
च भङ्गुराणि च ।

(115) धृत—शोक —धृत य महाश्वेताया वृत्तन्त तेन उपजात
शोक यस्य स । समु व्यापार—समुगृष्ट दिवसव्यापार येन स ।
अभावयत्—*Imberf 3rd sing of the caus of भू* अप्रतीकार-
दारुण—अविद्यमान प्रतापार यस्य स ०कार स च अयौ दारुणश्च ।
दुर्विपक्षवेग—दुःखेन विपक्ष (मोक्ष शत्रु) वेग यस्य स । अन प्रम —
अनपेक्षित कालस्य प्रम ये । त्रिभुवना शासनाय—त्रिभुवनेन अभ्यर्चत
शासन (आत्मा) यस्य तस्मै । दुःखसन्नद्धाचारिणो—दुःख सन्नद्धाचारिणा ।
सन्नद्धाचारिन्—समान वस्त्र चरति इति ।

(116) मदिरायतेक्षण—मदिरे आसते च ईर्ष्येण यस्या सा । बहु०
अपरी हृदय—अपरिमिते गुणगणे आकृष्ट हृदय यस्य स । अन्य दुर्ल
भेन—अन्यस्या वनिताय दुर्लभेन । अ-याज्य परयो—अन्धो-य यत्
प्रमसवर्धन तत्र परयो । एका शना—एक आसन शयन पान अशन च यस्या
सा । उत्स्रयामि—*2nd Future 1st per sing from सम् with*
उद् कृतनिश्चय—कृत निश्चय यस्मिन् तत् । समु वनाम्—समुपाहृतनिर्भर
यौवन यस्या ताम् । बल परवश—बलवन् उपताप तेन परवश । *Rev'd*
अनुनेतु त्व *for* अनुनेतु त्व

(117) निर्वर्तित विधी—निर्वर्तित [कृत] प्राभातिविविधि. येन
तस्मिन् । षोडशवर्षवयसा—षोडश वर्षाणि वय यस्य तेन । सावष्टम्भाकृतिना—
अवष्टम्भेन सह वर्तमाना आकृति यस्य तेन । राजकुल .चतुरेण—राजकुलेन
य सपर्व तेन चतुरेण । महानिमृष्ट—महाश्वेतया दृष्टया निमृष्टम् । आपेदे—
Perf. 3rd per. sing. of पृ with अ

(118) व्यजिज्ञान्—*Aor. 3rd. per. sing. from the caus. of ज्ञा with वि.* दटदत्तकण्टप्रह—दटं दत्तः कण्टप्रहः यथा मा । गृह... पालम्भ—गृहनिवासलक्षणः यः अपराधः तस्य निपुणः (योग्यः) अयं उपा-
लम्भः । सहज...निर्भरम्—सहजस्य प्रेम्णः निरुदः तेन निर्भरम् । अप...
दर्शना—अपहृतं परस्य पुरुषस्य दर्शने यथा । तीव्र...तातो—तीव्रेण प्रवेन
कश्चित् अङ्गं यथा मा ।

(119) यथाहम्—अहं अनतिक्रम्य । अव्य०. बहुकुतूहलः—यहूनि कु-
तूहलानि यस्मिन् । अदृष्ट...कुतूहलि—अदृष्टपूर्वः विषयः (देशः) तस्मिन्
कुतूहलि । कुमनि...विलसितम्—कुमनिना मतिः कुमतिः तथा मनोमाहः तस्य
विलसितम् । परमुक्तो...धीनः—परस्य (अन्यस्य) यत् सुखं तस्य यत् उपा-
पादनं तत्र पराधीनः ।

(120) कनक...हस्तेन—कनकस्य बेतलता हस्ते यस्य तेन । असंख्ये
...संवाधे—असंख्येयानि नारीणां शानघट्टाणि तैः संवाधे (संकीर्णम्) ।
अपुरुषम्—अविद्यमानाः पुरुषाः यस्मिन् तन् । मर्यान्ताम्—अन्यः मर्याः (सृष्टि)-

(121) तास्तान् धनिमनोहरान्—*N. B.* when तद् is repeated
it has the sense of ' several ' ' various. ' कृत...कारम्—
कृतः दीर्घायाः खयाय' सुखवत् आकारः यस्मिन् तम् । तद्वर्णनानुसरम्—
तस्य (चंद्रापीडस्य) या वर्णना (प्रशंसा) तत्र सुखं (बाधालम्) ।

(122) दृष्ट...लक्ष्मीकस्य—दृष्टा वादम्बरीषदनसदृशी चन्द्रलेखालक्ष्मीः
येन तस्य (with the moon) ; दृष्टा वादम्बरीषदनमेव चंद्रलेखा सस्याः
लक्ष्मीः येन सः तस्य । *N. B.* When a बहुव्रीहि compound ends
in a noun with a final क or in a feminine noun ending
in ई or ऊ, the affix क is necessarily added to it. कृतल...

कृशेन—कुरलस्य पयमश तस्मात् य केश तेन । एवं अस्य—*is gen absolute* रूपा . स्मेरं—हृष्टतिशयस्य विलोकेन यो विस्मयः तेन स्मेरम् ।
निधल लक्ष्य—निधलं निबद्ध लक्ष्यं येन ।

(123) चिर तोत्कण्ठा—चिरेण दर्शनं तेन जाता उत्कण्ठा यस्या ताम् ।
परित्यक्त . निष्ठुरा—परित्यक्ता सकला सद्वा यया सा च अस्मै निष्ठुरा च
ताम् । दाक्षिण्यपरवश—दाक्षिण्येन परवश । बहुप्रकारम्—बहुव. प्रकार
यथा स्यु तथा । अ०य०.

(124) सविभ्रम प्रणाया—सविभ्रम (सविलास) कृत प्रणाम यया ।
शयन वेशिताया—शयनस्य शिरोभागे निवेशितायाम् । जीवि ..विशेषा—
जविताम् निविशेषा । सप्रेम—प्रेम्णा सह यथा स्वान् तथा । गोसो सप्रेमम् ।
अनामय=भयस्य (रौगस्य) अभावः । Note that प्रश्न governs
two accusatives, here कादम्बरौ and अनामय. विव मुखा—
विवर्तित अवगत च मुखं यस्या सा । ताम्बूलगर्भ—नाम्बूल गर्भे यस्य तम् ।
जय सिन्दूर—जयकुम्भरस्य कुम्भस्थलं तस्य आस्फालनं तेन सन्तान्त सिन्दूर
यस्मिन् तम् । वेपथु लीकेन—वेपथु (कम्प) तेन खलिता बलयाणा आवली
यस्य तेन । स्वेद पूर्वकम्—स्वेदसलिल (घर्मजल) तस्य पात तत्पूर्वक यथा
स्यात्तथा । अव्य०.

(125) गन्तुकामा—गन्तु काम यस्या सा । Mark the use of
क्रिमुत in two places here अदृष्टपूर्वं—पूर्वं दृष्ट न दृष्टपूर्वं
अदृष्ट० । उद्दिप्त—*Past. pass part from* बिज् B A with
उद् निदर्शयिष्या—निर्गत दाक्षिण्य यस्य तथा । विभावयेयु—*Pol*
3rd per plu of the *caus* of भू with नि अस्तमित ..बल—
अस्तमित च तद् प्रतिसमाधानस्य बलम् । कर्म० प्रेमावेशेन—प्रेम्णा आवेशेन ।

आनन्द...नोद्विप्ता—आनन्दजलेन व्यवधानं तस्यान् उद्विप्ता । तत्संगम...
तामहा—तेन मत्तमः तस्य कालः तस्य आनिपातः तस्य असहा ।

(126) निवेशित...धानायां—निवेशितानि बहूनि उपधानानि यस्या
तस्याम् । अप्रार्थितानुकूलः—अप्रार्थितधामा अनुकूलः । उपवना...चित्तः—
उपवनस्य आलोकनं तस्य कुतूहलं तेन आश्रितं चित्तं यस्य सः ।

(127) चिरयति is a denominative verb from चिर. चिरल...
जना—चिरलः परिजनः यस्या सा । परि...देहा—परिजनेन अन्तरितः
सकल. देहः यस्याः सा । मन्दादरा—मन्दः आदरः यस्याः सा । निरुप...
दैवत.—निरुपहृतायां शिलाया अर्चनं अभिमतं दैवतं येन सः । आहारादि-
कम्—आहारः आदिः यस्य तत् ।

(128) कृताहारः—कृतः आहारः येन सः । क्रीडाप...भाणि—क्रीडा-
पर्वनस्य प्रारम्भार्थं भजने इति तरिमन् । निर्वोप्यमाण—*Pres. part.*
pass. of the caus. of कृ with नि अतिपहलधामा—अतिपहलं
धाम (तैजः) यस्य तेन । आलोका...चक्षुः—आलोकादनुसारेण प्रहितं चक्षुः
येन सः । अनल्प...परिवृता—अनल्पेन फल्यमाना कदम्बेन परिवृताम् ।
सिता...च्छदे—सिताशुकं उपच्छदः यस्य तस्मिन् । चन्द्रा...मुपः—चन्द्रा-
तपस्य शुक्तिं मुष्णानि इति तस्य । परिधान्य—*Absol. of the caus.*
of धा with परि. आरविनसोमर्द—आरविनः सोमरः यस्य तम् । अपह...
कान्ता—अपहम्निन. (दूहिन्तः) अहङ्कारः यदा सा 'हङ्कारा च अमौ कान्ता
च । कर्म०. प्रथम...कारस्य—प्रथमं कृत. आगमनं एव महान् उपकारः येन
तस्य । दग्धं...पलम्ब्य—दग्धेन दत्तं जीवितस्य फलं येन तस्य । प्रणयि...
सुरा—प्रणयिनः जनस्य प्रयान्याने तत्र पराङ्मुखी । यन्मयम्=to speak
the truth. निव...यथ्यः—निवृत्तगन्तः एव आभरणानि तैः भूयिनाः

अन्नयष्टय येपा ते । आकारा कल्या--आकारस्य अनुकृति तस्या
कल्या (अशन) ।

(129) उत्सारि चिन्हा--उत्सारितानि वन-उत्रचामरचिन्हानि यथा
सा । निपिद्धा गमना--निपिद्ध अशेषस्य परिजनस्य अनुगमन यथा ।
विविध तरंगित--विविधा ये विलासा ते तरङ्गित ।

(130) अपनात चिन्हा--अपनात अशेष राजचिन्ह यथा सा ताम् ।
दत्त चल्मा--दत्त हस्तावलय यस्या सा ताम् । आज्ञा णाचिते--
आज्ञालक्षण य सविभाग तस्य करण तत्र लचिने । परोपकारोपकरण--
परस्य य उपकार तस्य उपकरणम् । तणलवल्लु--तणस्य य लव (लेष्ट)
तद्वत् लवु । अशप--शेषेण सह यथा स्वात् तथा । अन्य० सित स्तीर्णम्--
सित दुबूल एव पितान तस्य तले अस्तीर्णम् । क्षपितवान्--*Past act*
part of the caus of क्षि

(131) कृत नमस्तृति--कृता सध्याया नमस्तृति येन । गनप्रति
निवृत्तेन--आर्द्रा गत पथान् प्रतिनिवृत्त तेन । कर्म० स्फुरि लोदर--
स्फुरित कपोलोदर यस्मिन् तन् । निगभिपति=गन्तु इ-उति । *Desiderative*
of गम् 'to go'

(132) कादवरीवर्ज=पादवरी नञ्गित्वा । निवनि कुमार--निव-
र्तित अशेषा गन्धवकुमारा येन स । आवद्ध केन--आवद्ध रणरणम्
यस्मिन् तेन । कृत पतन--कृत पादयो पतन येन तम् । स्मित क्षर
--स्मित एव मुधा तथा धवलकृतानि अक्षराणि यस्मिन् तन् । व्यप त्वी
--व्यपनीता त्वक् यथा तानि । हरशिर ..शकल--हरस्य शिरसि य चन्द्र-
रगड तद्वत् स्फूट शङ्क यस्य तन् । अनिव मनोहर--अतिवद्गुल मृगम
दस्य आमोद तेन मनोहरम् । सकण्ठग्रहेण--कण्ठग्रहेण सह तेन । बहु०
दिनि एव--निनिवृत्त महोत्सव यस्य तन् । एव च तन् अस्मिन् व । कर्म०

बलव शरीरा—बलवन् अस्वस्थ शरीर यस्या सा । स्मरणन—स्मर आनन
यस्य तम् । सोडव्य—Pot pass part of सह 'to bear'

(133) कृत ..मुदित—कृत यथाकृत्रमाण समान यस्य स 'समान
अन एव मुदित तम् । उत्तारण नेचनेषु—उत्तारणमयेन सभ्रान्ते लोचने
येषा तेषु । कृणित भागस्य—कृणित नेत्रविभाग यस्य तस्य । गुर चरण
—गुरधोरण्या विन्यस्त चरण येन स । मन्दुरा भर—मन्दुरादाहनि
न्यस्त देहस्य भर येन स । सापालभम्—उपालभन सह यथा स्यात् यथा ।

(134) आरोपितपर्याणम्—आरोपित पर्याण यस्मिन् तम् । तरित नीलम्
—वरितै तुरगपरिचारकै उपनीतम् । द्वारपाल तुरग—द्वारपालेभ्यः
अर्पित तुरग येन स । शप्पा किरण—शप्पीकृता रविकिरणा यस्मिन्
तम् । शिशि पुणम्—शिशिरेषु उपचारषु निपुणम् ।

(135) चन्दन .कानाम्—चन्दनपट्टेन कृता वेदिका येषा तेषाम् ।
शिशिरे .यापायान्—शिशिरा उपचाग तेषां उपकरण नि तेषां कल्पना तस्या
व्यापारान् । दार्य—pot press part of ह 'to take away'

(136) अशेष काराम्—अशेषा सारित परिवार यस्या ताम् ।

(137) उत्तरलतारकेण—उद्गता तरलतारका यस्य तेन । प्रतिमुखं—मुखे
मुखे । अव्य० अनशर—अविद्यमानानि अशराणि यथा स्यु तथा । अव्य० महा
श्रेणा सरम्—महाश्रेताय प्रणाम पुर मर (प्रथम) यथा स्यात् तथा ।
अव्य० करकिमलयेन—कर किमल्यमिव तेन ।

(138) कृत चार—कृत सङ्कल आगमनस्य उचित उरचार येन स ।
तदवस्थाम्—सा अवस्था यस्या सा ताम् । Read स्वय वरार्हाणि separa-
tely हुताशननायते=हुत शन (अग्नि) इव अचरति । Denominative

verb. घटमानार्थेतया—घटमानः अर्थः यस्य तस्य भावः 'र्धता तया । संदेह-
दोलाहटेन—संदेहः एव दोला तां आहटेन ।

(139) आहृक्षन्तम्—Accus. sing. of the pres. part. of
the desiderative of रुद्, प्रातिविस्फारितेन—प्रीत्या निस्फारितेन ।
वचित् is an interjection used in the sense of ' I hope '

(140) सकल...रविन्दः—सकलराजन्यानां शिष्येभ्यः शेषरीकृतं चरणा-
रविदं येन । उदय...सुम्बिनि—उदयन्तः चाहृष्टामणेः मरोच्चयः तेषां चक्रं
सुम्बिति इति तस्मिन् । अधीयं=अध्यानां समूहः । अस्याना...सादा—अस्थाने
आदितः प्रसादः यथा ता । दिग्वावां=दिशि भवानां (योग्या), प्रवल...मन्धरं—
प्रवललज्जया अतिभारः तेन मन्धरम् । अलीका...सम्भारा—अलीकं अप्यारोपणं
तेन वर्णितः अस्मद्गुणानां संभारः (समूहः) यथा ताम् । mark the use of
the genitive with the root भू with प्र ' to be master of.'
हेम...व्यमनिना—हेमकूटे निवासाः तस्मिन् व्यवनं तदस्य अस्ति इति ' व्यव-
निन् तेन । मंस्थाः=ममंस्थाः Aor. 2nd. per. sing. of मन् ' to
think ' Note that the अ is dropped after the negative
particle मा. मप्रक्षिणम्—प्रक्षिणया सह यथा स्यात् तथा । अथ०. प्रणा-
मपूर्वम्—प्रणामः पूर्वः यथा स्यात्तथा । अथ०.

(141) अतिप्रहृष्ट...प्रायसा—अतिप्रहृष्टानि प्रहृष्टानि येषां ते
प्रहृष्टाः पादयोः बाहुभ्येन सहसा मा प्रायसा तथा । विपरी...राज्या—विपरी-
कृतं अन्तरालं यस्याः सा । पथिक...मार्गं—पथिकाय ते पुरयोपहासाय तेषां
मार्गः तम् । केनची...पाण्डुरेण—केनचयां या स्त्रियः (विपत्रकं) तस्य पत्न्याः
तद्वा पाण्डुरेण । वन...टेन—वनद्विरदाः तेषां दन्ताः तेषां वनेन । कण्टः-
म्—(कर्तुं शिरः वा) पटयति (हन्यति) इति ।

(142) प्रशान्तो...कुतश्चेन—प्रशान्तः य उद्देश तस्य दर्शनस्य यत्कु-
तूल तेन । कदवरो...द्वयमानः—कदंबयोः विहिं या उत्कृष्टा तज्जनितः यः
उद्भव तेन द्वयमान । मरुध्वजहान्—मरुध्वज कलहः येषां तान् । उपहसनः—
accus. plu of the *pres. part.* of हम् with उप. अनीत .
वाचालेन—अनात यन् स्वकीयं शौर्यं रूप विभवः नेपा वर्णन तत्र वाचालेन ।
सप्तसप्तौ—सप्त सप्तयः (अथाः) यस्य तास्मन् । यथा.. तलेपु—यथासरजा-
पादपाः तेषां तलेपु । सुपुप्सान्—*loc. sing* of the *pres part.* of
the desiderative of म्वन् ' to sleep ' दु स्नायिका—दु स्नं आसिका
इव । अगता...पेशलाय—अगता अभिमानः तेन पेशलाय (मनोहराय) ।

(143) आकृन्मिच्छा ..संभ्रान्ताना—आकृन्मिच्छा (अकृन्मिच्छा) यन् आग-
मन तेन प्रहृण सभ्रान्ताथ ये तेषाम् । प्रताच्छन्—*Nom sing* of the
pres part. of इप् 6 P with प्राप्ते ' to accept '. अरमद्मिका—
अह पूर्वे अह पूर्वे इति शब्द अस्ति अत्र इति । निर्भरा..गमन—निर्भरण
(गाडेन) आनन्देन गमनं यस्य सः । सर्वो...वारया—सर्वाणि अन्त
पुराणि परिवार यस्याः सा तथा । प्रत्यु ..गमन—प्रत्युदमन अभिनन्दित आग-
मन यस्य सः । वृता..चार—वृत्त आपमनमङ्गलाचार यस्य सः । रणरण ..
मानस—रणरणकेन (उत्कृष्टया) विद्यमानं मानसं यस्य सः ।

(144) अति तादरं—अतिसयेव दर्शित आदर यथा स्वात्तया । अथ्य०.
शेखरी, जलिना—शेखरीहृत् अन्जाले तेन । उत्ताम्यता—*Instru. sing.*
of the *pres. part.* of तम् 4 P. with लट् अपारयन्—*Nom*
sing. of the denominative verb पारयति ' to be able '. दत्ताव
धानेन—दत्त अवधान यन तेन ।

(145) विदितामिप्रायया—विदितः अभिप्राय यथा तथा । Revd नि श्व-
सितवती for विश्वासि० शिनि . नयना—शित्तिर्बलनिहिते निश्चले नयने यथा सा ।

(146) अपहस्ति जन—अपहस्ति (दुर्गृहीत) सफल सख नन येन तत् । बहु० or अप जन यथा स्वात् तथा । अव्य० अपहस्ति—*past pass part* of the denom verb अपहस्यति त्वयि विश्व सिति—N B यस् with वि 'to trust' governs the locative of the person trusted while other verbs meaning 'to trust' like धदा इ with प्रति govern the accus case रजनि वदाते—रजनिकरस्य किरणवत् अवदत् (उद्धम्) । अभिनव कुमार—अभिनवानि विसकिमलयानि सन्तवथ तद्वत् सुकुमारम् । अपरि यूनम्—N B *pot pass participles* govern the *gen* or *instru* of the agent of the action प्राण चरणन—प्राणाना परिह्वाग एव प्रायश्चित्त तस्य आचरणन ।

(147) विसङ्गा—वगतः सन् यस्या सा । निर्यन्त्रणप्रणयम्—निर्गत यत्रण यस्मात् त प्रणयम् ।

(148) प्रहृषपरसनिर्भरा—प्रहृष्ट य हर्षे तन्क्षण य रस तेन निर्भरा । अतनु—अविद्यमाना तनु यस्य सा । विभ्रति—*3rd pers sing pres* of व्य 4 P 'to pierce' ।

(149) प्रहर्ष करणा—प्रहर्षेण निवृद्ध अत करण यस्या सा ।

(150) अकठोर प्रकृते—अकठोर (सुकुमार) यन् शिरःपुष्प तद्वत् मृद्धा प्रकृति यस्य तस्य । प्रियात्मा—प्रिय आ मा यस्या सा । बाधभावभाज—बालभाव (बाल्य) भवति इति तस्य । अनपचित दाहणा—आपचित अनुपचित तन दुःख तेन दाहना । Read शस्यमि for शस्यमि in the first sentence

PART II.

(1) मनोभव...विलभं—मनोभवस्य विवाराः तेषां वेदनया (इनेन) विलभम् (विलम्बान्वितम्) । अत्रनि...जडा—न प्रतिशक्तिः (अदरः) अपत्तिः तया ग्राह्यं तेन जडा । विराज...मुग्धन—विराज् अर्पणं कृतः मदमंभंभित्तय यं मुग्धनः तस्य दर्शनेन मुग्धं तेन । मुग्धमु...वृष्टया—मुग्धं मुलानि पुन कमलानि तेषां अवलोकने तस्मिन् उन्मृष्टा तया । परिजिह्वा—*is a noun formed from the Desiderative of ज with परि०* पारित — *Past. pass. part. of पारयति 'to be able'* निजगृहा...दृश्या—निजगृहे अवस्थानं तस्मिन् गतिः तया । अपुन...वृष्टं—अपुनरप्य तस्य दर्शने वृष्टा भयोः ते । अने...वीदः—अनेतिना पर्यदा येन सुः । उरशी...तया —उरशीलः मार्गता (यया) यस्य तस्य भयः गणना तया ।

(2) संज्ञासम — Note: The affix सम is generally used in two senses—(i) विद्मर e. g. मृत्तम means 'made of clay'. (ii) प्रचुर्य (abundance) e. g. दुःखम 'full of or abounding in sorrows.' अक्ष...द्वय—अक्षयै रम्यदायः तेन निपुणं द्वयं यथा च । इति न before कर्त्तव्यः etc अक्ष...द्वयं—अक्षयस्य विद्यायनाया एव (भर्तृदेवे) देवम् । अक्ष...मृत्तं—अक्षयिने अक्षय मृत्तं यथा. ग ।

(३) चिन्ता यह है कि क्या सम्मानार्थी ही हमें उत्सृष्ट करेगा...
नहीं तो — मनुष्य के लिये तब आरम्भ होगा। अतः यदि तुमने स्वयं उत्सृष्ट
कर लिया है, देवदत्त — देवदत्त का नाम स्वयं प्रत्यक्ष अपने मुख से निकल गया ।

[illegible]

प्रसादातिशयः यस्याः ताम् । अन्यत्र... प्रागल्भ्या—प्रत्यग्रः देव्याः प्रसादातिशयः
तेन आहितं प्रागल्भ्यं यस्याः सा । उपालम्भगर्भ—उपालम्भः गर्भे यथा
स्यात्तथा । अव्य०. क्षरद्वाप्य... क्षरम्—क्षरत् वाप्यं तेन विशेषः तेन पर्याकुलानि
अक्षराणि यथा स्युः तथा । अव्य०. व्यापुहोत—*Pol. pass. 3rd. per.*
sing. of मुद् with वि and आ. विरानु... सुभगं—गिरं अनुभूतः
आत्मकण्ठस्य संसर्गः तेन सुभगम् । कृतजलान्—कृतः जलः येन तस्मात् ।

(5) संदेह... रुढं—संदेहः एव दोषा ता आरुढम् । काला... सदे—
कालस्य अतिपातः तस्य असद्म् ।

(6) अनेक... द्योतकण्ठः—अनेकप्रकाराणि जनन्याः छालनानि तेषां सुखं
तेन अचिन्तिता दुर्बिपदा हृदयस्य उत्कण्ठा यस्मिन् सः ।

(7) प्रतिक्षणा... ग्रहि—प्रतिक्षणं आधीयमाना ग्रहिः यस्याः सा । शरीर-
स्थितिः—This word occurs very frequently in the उत्तरभाग
in the sense of 'taking meals.'

(8) ऊरुदग्नेन—ऊरु प्रमाणं अस्य इति तेन । अश्ववारः—अश्वं वारयति
इति । Mark the use of यावत्—तावत्. उपल... स्थानं—उपलब्धं
आत्मनः अवस्थानं येन तम् । अनक्षरम्—अविद्यमानानि अक्षराणि यथा स्युः
तथा । अव्य०. संस्र... गृत्—भार्ता समंभ्रमं प्रचयेन प्रगतः यत्नात् उपसृतः
तम् । कर्म०. दौष्टि—*Past pass. part. of* दौक्. I. A. 'to
approach.' निपिदा... प्रवेष्टः—निपिदः अशेषस्य राज्ञोक्त्यै प्रवेष्टः येन
सः । विस्मय... दृष्टिः—विस्मयेन स्तब्धा दृष्टिः यस्याः सा । निर्वि... वेदना—
निर्मित विदोषः यस्याः सा निर्विदोषा हृदयवेदना यस्याः ताम् । Read विद-
माणेषु for प्रिय०. देव... मतेः—देवः (पंडितः) एव एतं कारणं यस्य
सः कारणः जनः तस्य आदेशस्य परिग्रहं तदर्थं अनुत्ता मतिः यस्य तस्य ।

विज्ञाप...दानेन—विज्ञापनस्य आकर्षणं तस्मिन् अवधानं तस्य दानेन । Read वृत्त्या for वृत्त्या.

(9) वार्दपरी...कंरया—वार्दपरिव्ययाध्वगेन वेदनायाः संभवः तेन अनुकंया तया ।

(10) अन्नरीयो...कण्ठः—अन्तर्वापेण उपहृत्यमानः कण्ठः यस्य सः । स्वालिताक्षरं—स्वलिताक्षरानि अक्षराणि यथा स्युः तथा । अव्य०.

(11) दूरीकृत...भवनया—दूरीकृत्य पुनर्मदागमनस्य संभावना यया तया । समु...पन्थया—प्रमुखादृतः अनुवधः यया तथा । वामलोचनानाम्—पामे (मुंदेर) लोचने यामी तामाम् । यन्नधार...हृदयैः—यन्नधारान् कटिनं हृदयं येषां ते । तन्निशामतस्य=तस्य (अनानुपगीतध्वनेः) जिज्ञासा तया आगतस्य । Read अतंघनीया आगमनायाः । अस्मन् ..दक्षेण—अस्माकं कर्मणा बलात् यः नियोग इतिवत् दक्षेण ।

(12) स्मेर...पान्तं—स्मेरः मुखोपान्तं यस्मै तम् । आलोलसारम्—आलोलैः सारके यस्य तम् । उग्रस्व...भगं—उग्रस्वरिणोपान्तं भासते अक्षिणी यस्य तम् ।

(13) लोचनपमस्थायी—लोचनयोः पन्थाः पथः तस्मिन् तिष्ठति इति । अगृहीताक्षी—अगृहीता आक्षी येन सः । In दक्षुणी यावत्, यावत् is used in the sense of 'as far as.' समुच्छ्वित्रयेताः—समुच्छ्वित्रयितुं चेत्तः यस्य सः । प्रहर्षारवणः—प्रहर्षेण परवशः ।

(14) संतं...जने—सन्तुषा उत्साहितः समस्तः परिजनः येन तम् । स्वर्धं...मविनय्यम्—Mark here the impersonal use of मविनय्यम् with the instru. case. अनुवदं—वदस्य (वदस्य) पद्यात् । स्वयं०. प्रगम...रुलितम्—प्रगमस्य प्रसादेन दुर्लभितम् ।

(15) अनपेक्षित...शक्ति —अनपेक्षिता स्वशरीरस्य शक्तिः येन सः ।
 निर्व्याजभक्ति —निर्व्याजा भक्ति यस्य स । कृत...निश्चयायां—कृत प्रस्थिते
 (प्रस्थानस्य) निश्चय यया तस्याम् । अनेक ..रुधिरं—अनेकैः वणैः रुधिरम् ।
 कण्ठागत ..क्षरम्—कण्ठागता वाष्पै गद्गादिका तथा गृह्यमाणानि अक्षराणि यया
 स्यु सथा । अव्य०. अतर्कितो...पीडाम्—अतर्कितं उपनता आत्मन विरहेण
 पीडा यस्याः ताम् । सान्जलिबन्धेन—अञ्जलिबन्धेन सह तेन । आर्जवं=कुजोः
 मावः ।

(16) बहु...दर्शनस्य—बहुदिवसे अन्तरितं दर्शनं यस्य तस्य । ससं-
 भ्रम...मार्गे —ससंभ्रमे अपरुतं प्रतीक्षारमण्डलं तेन वितीर्ण विस्तीर्णः आलो-
 कनाय मार्गं यस्य सः ।

(17) निर्भरस्तेह्मङ्ग—निर्भरं यथा स्यात्तथा स्तेह्मं गर्भं यस्मिन् तेन ।
 जलधराश्वमिता—जलधरस्य इव ध्वनिः यस्य तेन । संभावित...प्रणामं—संभा-
 वित शुकनासाय प्रणाम येन तम् । अपरि...स्पृष्टेण—अपरिसमाप्ता अवलोकने
 स्पृष्टा यस्य तेन । उपासुड ..तराणि—उपासुडं यत् शौचन तस्मै भर तेन अभि-
 रामतराणि । A गन्धद्विप is defined as : ' यस्य गंधं समाग्राय न तिष्ठति
 प्रतिद्विपाः । स वै गंधगजो नाम नृपतेर्विजयावहः । ' अभिजनरूपा—अभिजन
 एव रूपं यस्याः सा ।

(18) चतुर ..भूषणा—चत्वारः उदयय एव मेखलाकलापभूषणे यस्या
 सा । विनया...पूर्वकायं—विनयेन अवनमः पूर्वकाय यस्य सः । ससंभ्रम...
 स्थानां—ससंभ्रमं कृतं अभ्युपानं यया ताम् ।

(19) निर्वर्तित...स्थिति —निर्वर्तिता शरीरस्थितिः येन सा । अप्र-
Pres. part. nom. sing. mss of जण् 'to be awake.'
 द्विगुणी...त्साहः—द्विगुणीकृतः गमनोन्माह. यस्य सः । गृहंतप्रमायोपः—

गृहीतः समायोगः येन स । दृष्टिप्रसरक्षमाया—दृष्टे प्रसरः तस्मिन् क्षमायाम् ।
गम्युति. $f = a$ distance of two कोशs i. e. four miles.

(20) अचिन्ति...मन —अचिन्तितं आगमनं यस्य सः । अचिन्तुरे —
त्रयो वा चत्वारो वा अचिन्तुराः तैः । बहु०. नाना ..लोकं—नानाव्यापारेषु
व्यप्राः सफललोकाः यस्मिन् तम् । प्रयावासकं—आवासके आवासके ।
अव्य०. यूथ...विलोल—यूथात् परिभ्रमते तेन विलोल । उत्कर्णः—उड्डनी
कर्णो यस्य स ।

(21) अवेति ..सतानाम्—अवेतितं उत्तरीयस्य हल्लनं यैः तेषाम् ।
उद्वाण...दृष्टिः—उद्वाणेन दृष्ट्याः दृष्टयः येषां तेषाम् । अन्तःसार्य-
गर्भम्—अन्तःसार्यं गर्भं यस्य तत् । समवयोभिः—समं ययः येषां तैः ।
Read स्फुटयित्वा गदस्यपा for स्फुटयित्वा etc.

(22) आशुसारी—आशु करोति इति । अशुस्यस्य —अशुस्यं स्य यस्य
सः । अशुस्य...श्रुतयः—अशुस्येन सिद्धिता श्रुतयः यैः ते । शशाङ्कशकल-
शेखरम्—शशाङ्कस्य शकलं शेखरं यस्य सः । तीरभाभिः—तीरं भवति इति
तीरभाक् तस्मिन् ।

(23) अति...दर्शनं—अतिनिर्गम्य दर्शनं यस्य तम् । अनन्य-
दृष्टि—न अन्यस्मिन् दृष्टिः यस्य सः । विस्मृतनिमेषेण—विस्मृत निमेषे येन
तेन । गलित...संतानं—गलितं सं चत्वारो ययोधसंतानं यस्य सः ।
परिणामधीनतयः—परिणामे धीरा मतिः येषां ते । अनिमेषवदमणा—अनिमेष
(अविद्यमान निमेष यस्य तत्) पश्य यस्य तेन । निधल...केय—निधला
स्तन्या तारका यस्य तेन । मंतगाधुसूत्रेण—मंतं अभ्युद्यते यस्य तेन ।

(24) तद्वृत्तिरदृष्टिः—तस्मिन् दृष्टिः यस्य सः । परिच्छेद-
निष्ठुरं—परिच्छेदेन निष्ठुरं यथा रघुः तथा । अत्य०. अनुनयं—अनुनयेन

सह यथा स्यात्तथा । अव्य० अनन्तरत्—न वियत अतर यस्य तस्मान् ।
लब्धजन्मन—लब्ध जन्म यन तस्य । चन्द्र प्रवृत्तिना—चन्द्रस्य इव शातला
प्रवृत्ति यस्य तन ।

(25) विलभद्वासन—विलभ हास यास्मन् तन । निन पव नतु
इच्छव । अनवसायमान=न+अवसायमान which is the *pres*
part pass of शे with अव 4 P शपामि जावतेन—Note
शप in the sense of 'to swear' governs the dative of
the person to whom a promise is made and instrumen-
tal of the object by which the oath is taken

(26) सनिर्वेदम्—निर्वेदन सह यथा स्यात्तथा । अव्य० कृत सनिधाना—
कृत वारुधा सनिधान ये त । The word अर्थिन् in the sense of
desirous of is used with the instrumental निर्वर्तिता
स्वतौ—निर्वर्तिता शरणस्वति यन तस्मिन् । सुकृत धान—सुप्र कृत वरस्य
सविधान यस्य तम् । Read °कृश भूत् इति । Note that the
aegment of the imperfect and the aorist is dropped
with the negative particle ना

(27) उदपादि—Aorist 3rd per sing of पद् with उद् वन
शरणस्य—वनवास एव एक शरण यास्मन् तस्य । चरण मणय—चरण
तले लुठिता चूडामणय येषां त । इच्छावकपु-द-छाया आधरेपु । दायते—
pass pres 3rd per sing of हा 3rd P 'to abandon' गुणे ।
विमुख—गुणानां उपादान तस्मिन् विमुख । आन्यपुनतागर्हित—आन्यस्य पुन
तस्य भाव °पुनता तथा गर्हित । पुनर् ललित—पुनस्य एकता तन दुल्लिता ।
विरमेत्—Note that रम्, though Atmanepadin, takes para

smaipada necessarily when it is preceded by वि, आ and परि, also that it governs the ablative case अनन्तदक्षिणं — अनन्ता दक्षिणा ययु ते । आकल्यायि—आक ३ तिष्ठति दति । दिशायाये—दिशः यात इति । निर्वि भवता—निर्विशेष (निर्गत विशेष यस्मात्) विभक्त यस्य स विभक्त तस्य भावः विभवता ताम् । निस्तृपा—निर्गता तृप् येषां ते । भक्षितवता—भक्षित चेत् यस्य स । यथा सम्भाविन—यथायेत्यत्र नियमाणां प्रसादः समानः च तयोः सम्भावना तया सम्भावितम् । वायमान—‘A low hit.’ Here it means ‘a large temporary tent’ वायस्य इव मान यस्य ‘which is as high as the human body’

(28) अगृहीत तया—अगृहीत प्रतिलिखितं (प्र यग कर्म) यामि तासां भावः प्रमेता तया । अयात गुण—अप्राप्त निशया गुण येन । दुष्वातरहेतु—अन्यत् दुष्वातं हेतु तस्य हेतु तम् । कादवरी मते—कादवरीं समीरे गमन तस्य उपामयि ता तया पर्याकुला मति यस्य तस्य ।

(29) परि गुण—परिणाम सूराम् । आकल्याय—*is the absolute of कल् 10th conj with आ जनमन् १म्=जलपरिहित सीतमन्त्रम्* ।

(30) शुभित विषमम्—शुभित मकरचक्र तस्य उत्कलिषाद्यदृष्ट तेन विषमम् । Or शुभिता मकरा येन पत्तारण यत् पत्तारणिकलिकाद्यदृष्ट (पत्तारण दृष्टा उत्कलिका कर्मय लिङ्गा तासां सदृश) तेन विषमम् । ययुसित नल—ययुसितं मुद्द्रियोगसदृशं और्ध्वं अनलं यस्मिन् तम् । लादि तपे—लादिता यमान आनय यस्य तस्मिन् ।

(31) नाशाय दृष्टि—नाशाय अप्र निदिता उद्भाषा (उद्गत बाध यस्य ता) दृष्टि यस्य स । युगुते—*Loc sing of the past pass part of the desiderative of युच् ‘to eat’ युगुमति—Loc sing of the pres part of the desiderative of स्तृच् ‘to*

sleep.' समान...दुःखा—समाने सुखदुःखे यस्या सा । उपात्ता—*past pass part* of दा with उप and आ अनन्त र्शनस्य—अनन्तरितं दर्शनं यस्य तस्य ।

(32) तत्प्रलापविधेय—तस्या प्रलापा एव विधं तेन । निस्पन्दसर्वाङ्गेण—निस्पन्दानि सर्वाङ्गे अङ्गानि यस्य तेन । अभ्यर्णवर्ष—अभ्यर्ण वर्ष यस्य स ।

(33) अनात्मज्ञस्य—आत्मानं जानाति इति आत्मज्ञ न आत्मज्ञ अनात्मज्ञ । राजापथ्यकारिण—राज्ञ अपथ्य करोति इति तस्य । मित्रद्रुह—मित्राय द्रुहति इति मित्र ध्रुक तस्य । कर्मचाण्डालस्य—कर्मणा चाण्डालस्य । कृत...योग्य—कृतयुगे अवतार तस्य योग्य तम् । भुजगवृत्तयः—भुजगस्य इव वृत्तिः येषां ते । चलितवृत्तानां—चलितवृत्त येषां तेषाम् । यथाजात = यथैव जात तथैव स्थित (अस-कृतस्त्वात्), 'a fool' उद्वेगिताधर—उद्वेगित अधर यस्य स । अलङ्घनिर्गमेण—अलङ्घ निर्गम गेन तेन ।

(34) तदवस्थ—सा अवस्था यस्य तम् ।

(35) अदोषगुणाधया—दोषाश्च गुणाश्च दोषगुणा ते आधय यस्या सा । °धया न दोषगुणाधया अदोषगुणाधया । पायत—*Pol 3rd per. sing of the pass of पास् 'to be able'*

(36) सप्तशपाता—पक्षपातेन सह ताम् । Or पक्षाम्यां पात पक्षपात तेन सह सप्तशपाता ताम् । सपूर्णमण्डलस्य—सपूर्ण मण्डल यस्य तस्य । करावलबिनी—कर (हस्त) अवलबेते इति ताम् । Or करान् (किरणान्) अवलबन् इति ताम् । अन्तर्हिताशापथ—अन्तर्हित आश्रया (Or अश्रानां) c दिशां पथाः येन स । ध्यस्तनार्णवः—व्यस्तन एव अर्णव । अष्ट्रिष्टवर्णा—अष्ट्रिष्टा वर्णा यस्या ताम् । प्रदृष्टान्तयत्ना—प्रदृष्ट अन्तयत्ना यस्य स । अपहर्षरति—अप-

गत इयं यस्मान् सा अपहर्षा दृष्टि यस्य स । आत्म...विह्वला—आत्मन दर्शनेन द्विगुणभूत वैशम्पायनश्चाह तेन विह्वलम् ।

(37) अविकल्पम्—अविद्यमान विकल्प यया स्यात्तथा । अन्व० Mark the construction with वर—न in the sense of ' better—than '

(38) मोह्यतर्कं = मुहूर्तं वेद इति मोह्यतर्कं ते । कार्यपरणा—कार्यं एव पर येषां तेषाम् । निर्वर्तितं स्थितिं—निर्वर्तिता शरीरास्थितिं येन तम् । अन्यकर्म—अन्यत् कर्म यस्य स अन्यकर्म न अन्यकर्म अनन्यकर्म । अस्यान् Aorist 3rd per sing of स्या

(39) मय्यु रारम्—मयुध रणश्च तयो आवेग तेन गद्गदिका तथा उपहृद्यमानानि अक्षराणि यया स्यु तथा । अन्व० गर्भरूपस्य—गर्भस्य इव रूप यस्य तस्य । घाञ्जलिबन्धेन—अञ्जलिबन्धेन सह तेन । बहु० निर्वर्तितं मङ्गला—निर्वर्तितं गमनफल यया सा ।

(40) उन्नमितपूर्वकाय —उन्नमित पूर्वकाय (पूर्वं कायस्य) येन स । सहस्रो कुलाञ्ज —सहस्रा उन्नतास्ति अविरलानि नाट्याणि तेषां रयेण पयाकुले अक्षिणी यस्य स । अन्त श्रम्—अन्त शामस्य आवेगेन क्रिप्तानि अक्षराणि यया स्यु तथा । अन्व० सप्ततव्यम्—*po' pass part* of पद् with सम्

(41) अविरता मुखी—अविरतेन अधुनातेन उपहत मुखं यस्या ताम् । अकृतपरिलम्ब —अकृत परिलम्ब येन स । निष्पात्—Aorist 3rd per. sing of इ 2 P. ' to go ' with निर्

(42) कृतापक्रान्ते —कृता अपक्रान्ति येन तस्य । अनघाम्—अविद्यमान अथ यस्या ताम् । अगर्हितो विशेषम्—अगर्हितेननत्र मदवलोद्धन तेन

उपजातः हर्षविशेषः यस्याः ताम् । स्थापिता...सैन्यः—स्थापितं अशेषं तुरग-
 सैन्यं येन सः । मदाग...जनेन—मम आगमनस्य निवेदनेन उत्फुल्ले नयने यस्य तेन
 सखीजनेन । अप...पात्रां—अवह्रियमाणं पूर्णपात्रं यस्याः ताम् । साञ्जलिप्रणामन
 साञ्जलिः (अञ्जलिना सह) प्रणामः यस्मिन् तेन । महा...मङ्गलः—महाश्वेतया
 उपपादितं उद्गाहमङ्गलं यस्य सः । त्वरित...विधेः—त्वरितेन सखीवृन्देन निर्वर्तितः
 वैवाहिकः स्नानमङ्गलविधिः यस्याः तस्याः । अचेतित...व्यथः—अचेतिता
 शुष्म पिपासा आतपः श्रमः उज्जागरः एतेषा व्यथा येन सः । दवीयस्तया—
Instru. sing. of दवीयस्ता an abstract noun from दवीयस्
 which is the comparative form of दूर. अव्यगच्छत्—*Imperf.*
3rd sing. of गम् with अधि 'to know,' 'to obtain.' निर्व-
 र्तित...मात्रकः—निर्वर्तितं अशनमात्रकं (अशनमेव) येन सः । अप्रति...
 संस्कारः—अप्रतिपन्नः शरीरसंस्कारः येन ।

(43) त्रिभाग...शिष्टे—त्रिभागमात्रं अवशिष्टं यस्य तस्मिन् । त्रिभाग-
 तृतीयो भागः । स्मरति वा अस्माकम्—Note that verbs meaning
 'to remember with regret' govern the genitive of the
 object. So we have अस्माकम्. उपाहित...दुःखं—उपाहितं द्विगुणं
 दुःखं येन तम् ।

(44) कादंबरी...लम्बनाः—कादंबरीदर्शनमात्रकं (दर्शनं एव दर्शन-
 मात्रकं) अवलम्बनं येषां ते । अन्तरितुं—Infinitive of purpose from
 अन्तरिष्ठा 'to allow to intervene,' which is a चिब f rma-
 tion from अन्तर. निवेशि...सैन्यः—निवेशितं तुरगसैन्यं येन सः । धनो...
 भिरामे—धनैः उज्ज्वला ज्योतिस्ता तद्वत् अभिरामे । तथा...पर्याणं—तथा स्थितं
 पर्याणं यस्य तम् । असद्य...वयवां—असद्येन मन्युवेगेन उत्काम्पिताः सर्वावयवाः
 यस्याः ताम् । उद्गाध...दृष्टया—उद्गाधा दीना च दृष्टिः यस्याः तया ।

आशङ्क्य हृदय — आशङ्क्या भिन्न हृदय यस्य स । प्रद्वान्. वदन. —
 प्रेङ्गाण (प्रेङ्गने व २२ सम्प्रसारितम्) विप्रथम वदन यस्य स । तदवस्थाया —
 सा अवस्था यस्या सा तस्या ।

(45) अनुप वगा—अनुपगमं हन मन्सुवेग यया सा । गटादिना .
 कण्ठा—गट्टादिकया अवगच्छमात्र वण्ट यस्या म. । दुःखा हृदयया—दुःखा-
 भिषातन एक कठिन हृदय यस्या तया । कृतार्थिना—*Past pass part*
of कृतार्थयति, a denominative verb from कृतार्थ उत्पत्त्या वैत
 रथा—उत्पन्न अनङ्गुणवैराग्य यस्या सा । गाढबन्धान्—गाढ यथ येषां तान् ।
 उत्तरलमुन्य—उत्तरल मुन्य यस्य तम् । उत्प्लुता .. अन्यया—उत्प्लुता अवदल्यया
 (अवदल लक्ष्य यया सा) अत एव सूत्रा दृष्टि सा तया । अन्यदृष्टि —
 अन्यदृष्टम् दृष्टि यस्य स 'दृष्टि न अन्यदृष्टि अन्यदृष्टि । उपरुद्ध . प्रणय
 —उपरुद्ध प्रीति प्रणय यस्मिन् स । आविर्भूतम्—उभय आधिगतम् । कुसुम-
 कर्मुक —कुसुमनि कर्मुक यस्य म । In the last line read मलयानिरेन
 वेति ।

(46) अर्पितशोभिका—अर्पित शोभिका यस्य सा । स्मयान्न—स्मर एव
 अवत् तम् । In the seventh line read सदा अवशमेव स्यान्नदृष्ट
 etc परासु = परागता अवश यस्य म ।

(47) निवृत्त. चरण—निवृत्त पदचञ्चरण यस्य तत् । उत्पद्यते—
 उद्भूता कण्टका यस्मिन् तम् । अनवर निवृत्तम्—अनवरत पतिता मदनसरा
 तया निरुत तेन निवृत्तम् ।

(48) उत्पद्यम्—*Pot pass part of सृज् with* उद्
 कुसुमसर —कुसुमानि शरा यस्य स. । शिशिरकिरण—शिशिरा किरणा
 यस्य स । उन्मिष हया—उन्मिषन् याप्यानि एव स्फुटित्वा यस्या

तथा । कोधा क्षरम्—कोधस्य आवेगेन रक्षाणि अक्षराणि यथा स्यु तथा ।
 अव्य० गदत—*geru sing of गदत, pres part of गद्*
 'to speak' आ मनिविशेषता—आत्मन निर्विशेष (निर्गत विशेष
 यस्मात् स) तस्य भाव 'विशेषता' ताम् । समुप राग—समुपदर्शित
 वदने राग येन स । स्वपक्ष प्रवृत्ति—स्वपक्षपातमाने प्रवृत्ति यस्य स ।
 Or स्वपक्षाभ्या पात तेनैव प्रवर्त्तित यस्य स । अनिरु . वादा—अनिरूपित
 यन् स्थानस्थान तत्र वदति इति । अयत्नवृत्त—असत्या वृत्ति यस्य तस्य ।
 सद्योविपारस्य—तद्य विपारक यस्य स । अचनन—आविद्यमाना चेतना यस्य
 स । अतिक्रान्तजंघिते—अतिक्रान्त जंघित यस्य तस्मिन् । कृताकृतात—कृत
 आकृद येन तस्मात् ।

(49) भूयात्—*Benedictive 3rd per. sing of भू*
 'to be' ससन्नन शराशया—ससन्नम प्रतिपन्न चन्द्रापीडस्य शरीर यथा
 तस्याम् । तिर्यगा निश्चेष्टाया—तिर्यक् आ (ईपत) भुम चन्द्रापीडस्य मुल
 तस्मिन् निहिता निश्चला स्तब्धा दृष्टि यथा सा अग एव निश्चेष्टा (निर्गता चेष्टा
 यस्या सा) तस्याम् । अग्राह पीडस्य—अग्राहता अखिलस्य जगत पीडा
 येन तस्य । अनायाहृत—सनाथ अनायत्वेन सपत्र कृत (१ स्वि forma
 tion) । अवनि . तारमा—अवनिर्गते निमुक्त आत्मा येन स । आरटति—
loc sing of the pres part of रट with आ तदा कर्णे—तस्य
 आम्णेनेन उद्गतौ कर्णौ यस्य तस्मिन् । समुप्ल दर्शिते—समुप्लुनाभ्या
 उत्पक्ष्मभ्यां (उद्गते पक्ष्मणी ययो ताभ्याम्) नयनाभ्या पश्यति इति
 तस्मिन् । चन्द्रा .. दशि—चन्द्रापीडस्य वदने निवेशिता दृक् येन
 तस्मिन् । दानतर कदे—दानतरेण हेप रवेण कृत आकृद
 येन तस्मिन् । पर्यायो क्षमातले—पर्यायेण उत्क्षिप्त शुरचतुष्क तेन आहत क्षमातल
 येन तस्मिन् । अ-छो जित योगे—आच्छोडित खरखलीन कनकशूलयोग्य येन

तास्मिन् । समस्त्वयजा—मकरध्वजेन सह । बहु०; or मकरः एव ध्वजाः
 (चिह्नानि) मकरध्वजाः तैः सह । बहु०. प्रनिष्पन्न...मरणा—प्रतिपन्ने दृग्गारवेशः
 आभरणं च यथा सा । रणभूषणे—रणम् नृपुरुषस्य यस्य तेन । सुखर...दात्रा—
 सुखरं मेघलादाम् यस्य तेन । रम्भोजज्वलवासा—रम्भं उज्ज्वलं च वापः
 यस्य तेन । किरिता...विभ्रमेण—निरितः अनङ्गवलविभ्रमः येन तेन ।
 दुर्विदग्धवपुडेः—दुर्विदग्धः पुङ्खिः यस्य तस्य । अभविष्यत्—*Conditional*
3rd. per. sing from भू 'to be' अवेति...वेदा—अवेतितः
 आगमनस्य वेदः यथा सा ।

(50) अस्त...यशं—अस्तं दत्तः तारायणः यस्मिन् तम् । अप...शोभं—
 अपविता पुष्पमाना शोभा यस्य तत् । उत्थातार्जिकम्—उत्थाता कर्जिका यस्य
 तत् । उत्थाडितादुभम्—उत्थाडितः अदुरः यस्य तत् । अव...सरलं—
 अवलुप्तः नलः यस्य तम् । मुक्ताकन्दया—मुक्तः आकन्दः यथा तथा । प्रदो...
 विद्या—प्रदोष उपरक्तं इन्द्रुषियं यस्य सा । निदित...कम्पिनी—निदितः परमाः
 तस्य पातेन उत्कम्पिता । वेदित...लया—वेदितं अधराकिसलयं (अधरः एव
 फिसलयं) यस्य सा ।

(51) वप्रा...वटिनस्य—वप्रास्य सारवन् कठिनम् । उज्जितप्राये—उज्जिता-
 प्राणाः येन तस्मिन् । हृत...सुवन्वी—हृतः विधाग्ने अनुबन्धः यथा ताम् ।

(52) उपरि...विबहेन—उपरि पर्यस्तः बिजुरदस्तः तस्मान् उद्धान्तः
 पुष्पमाना निबद्धः येन तेन । सव...द्राभ्यां—सवत् स्वेदः एव अमृतं तेन
 आर्द्रायाम् । आप्यायमान—*pres. part. of प्ये 1 A. with आ.* हृत...
 संक्रान्ते—हृता शरीरे संक्रान्तः येन तस्य ।

(53) विस्मया...दृढयः—विस्मयेन आक्षिप्तं दृढयं यस्य सः । गगन...
 दृष्टिः—गगनस्य निवेदिता निर्दिशेय (निर्गतः निमेषः ययोः तैः) लोचने येन ।

पत्रलेखावज्रम्—पत्रलेखां वज्रयित्वा । वज्रम् is a gerund in अम् or a णमुल् form from the root वज्. उद्दाम...कुलया—उद्दामं वाप्यजलं तेन निरोधः तेन पर्याकुला तया । आवदलक्षया—आवदं लक्षं यया तया ।

(54) विस्मयोन्मुखेन—विस्मयेन उद्भूतं मुखं यस्य तेन । अनुब्रूयन्—*nom. sing. mas. of the pres. part. of वृष् with अनु.* अव-
गुण्ठितमुखीभिः—अवगुण्ठितानि मुखानि यासां ताभिः । उन्मुच्य...मार्गः—
उन्मुच्यमानः गगनमार्गः यस्य सः । महोदयाम्नाया—महोदया इति आम्नाया
यस्याः तस्याम् । उदयगतः = उदयं गतः । उत्पन्नानुरागः—उत्पन्नः अनुरागः
यस्मिन् सः । अप्राप्त...सुखः—अप्राप्तं हृदयवल्गुभायाः समागमस्य सुखं येन सः ।
कर्मभूमिभूत is a द्वि formation from कर्मभूमि. शापहुतभुजा—शापः
एव हुतभुक् तेन । निरागाः—निर्गतं आगः यस्मान् सः । अस्मदोपायवन्धेन—
आमनः दोषात् अनुबन्धः यस्य तेन । निर्विषेयबुद्धिना—निर्विषेय बुद्धिः यस्य
तेन । मनुष्यदुःखमुतः—मया दुःखे दुःखमुत्थे यस्य सः । अपगतामर्षः—
अपगतः अमर्षः यस्य सः । वीप्सा=व्याप्तुं इच्छा । It is a feminine
noun from the desiderative base of आप् with वि.

(55) उद्वाप्यपक्षमा—उद्भूतं वाप्य यस्मिन् तत् पक्षम यस्य सः । तपस्यतः
—*genitive sing. of the pres. part. of तप* तपस्यति a deno-
minative verb from तप. तुरङ्गोभूय—*absolute from तुरङ्ग-*
भवति i. e. अनुरङ्गः तुरङ्गत्वेन संपन्नः भवति ।

(56) आविष्ट...रागः—आविष्टः मयि अनुरागः येन सः । मप्रति...
जीविनः—मयि प्रतिषेधं जीविनं यस्य सः । अचछरणः—अहं शरणं यस्य सः ।
मन्मय...लोकः—मन्मयः मन्मलः जीवलोकः यस्य सः । शीरस्ताडनम्—शीरः
ताडनेन गद्ग मया स्यात् तथा । अयम् ०.

(57) तथा...सप्तः—अष्टादशः अष्टः प्रत्ययः यदा तम् ।

(58) पुण्डरागामकस्य—पुण्डरीक आ मा यस्य स तस्य । प्रयश्र
त्रयस्य—प्रत्यक्ष लोकत्रय यस्य तस्य ।

(59) विस्मया वृत्तान्ते—विस्मयेन अन्तरित शोकउत्थान्त यस्य
तस्मिन् । गलित पयसि—गलित नयनपथ यस्य तस्मिन् । चन्द्रापीड
रितस्य—चन्द्रापीडनाम्ना अन्तरितस्य ।

(60) अपनीत भरणा—भोजनातांश्च शृंगारवैश आभरणानि च यया ।
मगल भूषणा—मङ्गलमात्रकाय (मङ्गलमव मङ्गलमात्रक तदर्थ) अवस्था-
पितं एकक्रे भूषण यया सा । निमीलित लोचना—निमीलिते आगतबाष्पवेगे
(आगत बाष्पवेग ययो ते) उत्तरले च लोचने यस्या सा । दिले मप्रवृत्तिः—
विर मा प्रवृत्ति यस्य तेन । अकार्यपण्डितेन—अकार्ये पण्डितेन । पाडो
दया—रीडया उपीडित हृदय यस्या मा । उद्दामगले—गह्वरा गृणि यस्य
तस्य । अप्रति भे चनेन—अप्रतिपन्नानि स्नान पानं भोजन च एतानि येन
तेन । मुक्तारमना—मुक्त आ मा (क्षरार) येन तेन ।

(61) अचेतित खेदा—अचेनित स्वक्षरखेद यया सा । क्षपितवती—
Fem nom sing of the past active participle of the
causal of पि व्याकोश कर—व्याकोश दत्तपत्र तस्य इव आकर
यस्य तत् । चन्द्रा विताय—चन्द्रापाडस्य चरणतले निबद्ध जीवित यस्य तस्मिन् ।

(62) Read तत्रप्रभावोऽय for तत्रप्रभा० प्रसादा लालम्—प्रसा
दस्य अनुभवस्य प्रत्याशया लालसम् । Read कदा दृष्ट for कदा दृष्ट उचित
उत्सुमा—उचितानि देवताना अर्चनाय वृत्तुमानि यया सा । उचित—*Past*
pass part. from उच् 'to collect' निर्बर्तित सस्कारा—निर्बर्तित
चन्द्रापाडस्य शृंगारे पूजाया सस्कार यया सा । निर्ब . शने—निर्बर्तित स्नानं
अशन च येन सास्मन् । उत्तराना प्रत्यया—उत्तरजात दृढतर प्रत्यय यस्या
सा । नि सश विते—नि सशयित ज वित यस्य तस्मिन् ।

(63) गतागतया—आर्द्रा गता पश्चात् आगता तथा । वर्याणैः—The instrumental is here used in the sense of उपलक्षण.

(64) धननिरोधोद्ध्वनात्—धनैः निरोधः स एव उद्ध्वन्धः तस्मात् । पादा...प्रसादेन—पादारविंदयोः वन्दना एव प्रसाद तेन । लोरातीत = लोके अतीत । केनच...पल्लवाः—कैतवमात्रेण उपदर्शित प्रेमपञ्च ये ते । वरभ.. विता —वन्मतमं जीवितं येषां ते । अविलयित—अविद्यमान विलयितं यथा स्यात् तथा । अव्य०. पयाङ्गा...तलान्—पयाङ्गैः. आलिङ्गित महीतल यैः तान् । चन्द्रा ..दृष्टीन्—चन्द्राणीन्द्रणारविंदयोः वन्दन तेन सद्भाव. तस्मिन् विदिता उत्पन्ना (उद्भूतं पद्म यस्याः सा) निभृता दृष्टिः यैः तान् । अनन्यदृष्टिः—अन्यस्मिन् दृष्टि यस्या सा अन्यदृष्टि. न अन्यदृष्टि अनन्यदृष्टिः ।

(65) अनालोचनाधि—अनालं चितः अवधिः यस्य तत् । दु रायमान—दु रा अवसाने यस्य तत् । सुखोदर्व—सुख उदर्व यस्य तत् । सुदूर...पृते — सुदूर भिन्ना वृत्ति. यरय तस्य । वार्तात्सुम्नते —वार्ताया उभुसा मति यस्य तस्य । दुरापेतम्=दूरं अपेतम् । दु.य...क्षीणि—दु.राष्ट्रने अक्षिणी येषां तानि ।

(66) समान लावा —गमानः आलावः येषां ते । अनुपदत्तचरचरणा — यत्तं च चरणां च परचरणम् (समा० छट्.) अनुपदत्तं चरचरणं येषां ते ।

(67) Read एतन्मन्त्रं for एतन्मन्त्रं, also मे व मन्त्रं for व स्तेति.

(68) चन्द्र.. प्रहृति —चंद्रवत् शीतल प्रहृति यस्य । चन्द्रा . गुण — चंद्रवत् अगिरमा गुणाः यस्य । आमल...शरीरा—अमलेन शरीरेण अवलंबितं शरीरं यस्या मा ।

(69) अनेह...मंदयेन—अनेहप्रदयाधि रुग्णा रग्ण तेन । उद्गन्त- येन —उद्गन्तं येन यस्य स. । उन्मु...कनेज—उन्मुक्त. न दृष्टव्य

येन तेन । उद्गासयन्—*pres. part nom sing mas* of the *causal* of वम् with उद् गृहीतविद्यस्य—गृहीता विद्या येन तस्य । उद्गासयन्—उद्गासय यौवन यस्य तस्य । Read अस्य प्रथमः for अस्य प्रणतं महा भाङ्ग—महोत्सवे निनेशित उत्तमाङ्ग येन तम् ।

(70) धुमित विह्वल—धुमित शोक एव अर्णव तन आक्रान्ति तन विह्वल । Read समादिश परिचारकाणिता etc यथाभूमि=भूमि अनतिक्रम्य । अ-यं कथावशेषाम्—कथा अवशेष यस्य स कथावशेष अफथावशेष कथावशेषत्वेन सप्त भूत कथा० It is a *liv* formation अचेति पाठ्या—अचेतिता आक्रमणीया यथा तथा ।

(71) कौतुका वेग—कौतुकेन अतर्जित शोषस्य आवेग मस्य स । अतर्ज प्रत्यय—अनेकवि-दै उत्पादित प्रत्यय. यस्मिन् तम् । निर्वर्तितानन—निर्वर्तित आनन येन स । विमर्श . तारका—विमर्शेन स्तिमिता तारका यस्या ताम् । निर्विशेषादस्य—निर्विशेषा अवस्था यस्य तस्मिन् । ब्रह्माण्डपर्यन्तस्य—ब्रह्माण्ड पर्यन्त यस्य तस्य । अनियतवृत्ते—अनियता वृत्ति यस्य तस्य । निर्वर्तित ...मङ्गलस्य—निर्वर्तित मन्थवसुताया उद्गाहमङ्गल येन तस्य । मल यस्य—मलत् चयनपथ यस्य तस्य । चन्द्रा न्तरितस्य—चन्द्रापीडनात्मा अन्तरितस्य ।

(72) सर्वा पायस्य—सर्वस्य आयस्य निवारण तस्मिन् उपाय तस्य । आमसम=आमना सम । परिणतवया—परिणत वय यस्य स । यद्दर्मा—यद् कर्माणि यस्य स (ब्राह्मण) । सत तास—सततगुणभूत शोक तेन उत्प्लुत अङ्ग यस्य स ।

(73) उज्ज्वल शरीर—उज्ज्वल आयस्यकार तेन सज्जित शरीर यस्य तम् । मेघनादपुर मरम्—मेघनाद पुर सर यस्य तम् । चन्द्रा जीविता—चन्द्रापीडस्य चरणतले निबद्ध जीविता यस्य तम् । उत्तमैत प्रथम—उत्तमेन तनयशोकस्य आर्मय तेन अमान्त । दृढाभूत न्तरात्मा—दृढाभूत चन्द्रा

पाठस्य देहस्य अविनाशे प्र यय यस्य स "प्र यय अ"तरात्मा यस्य स । । ३५५
 --Pres act 3rd per sing of घृ6 A 'to be' 'to exist'
 उत्सारित चला—उत्सारित (ऊर्ध्वोद्धृत) आवरणसिचयस्य (अच्छादनस्य
 वस्त्रस्य) अवल (प्रान्त) यया सा । अवि धारा—अविच्छिन्ना अधुधारा
 यस्या सा । समुप प्रत्याश—समुपजाता प्रत्याशा यस्य स । कृतार्थयाम—
 is a *denominative* verb from कृतार्थ अभि शेषया—भभित्ताव
 गतिविशेष यस्या तया ।

(74) तार सदोहा—तारमुक्तानुकारी नयनविन्दुना सदोह यया सा ।
 दु दैनभागिनी—दु ख एव (केवल) भजति इति एवशाला सा । विस्मृतमरणा—
 विस्मृत मरण यया सा । कियत् यावत्—Note that यावत् governs a
 noun in the accusative in the sense of 'up to, as far as'
 खला पण्डितेन—खलीकारदान एक (केवल) पण्डित तेन । सखरो
 शरीरा—सखरोपभृत सखीकदम्बक तेन अवलम्बित शरीर यस्या सा । उरप्लुता
 दृष्टि—उरप्लुता आयततरा दृष्टि यस्या सा । रयो जर्जराभि—रयेण उन्मुत्ता
 यत एन जर्जरा ताभि । निरासग—निर्गत आसङ्ग यस्मात् तत् । जायित
 तस्य जीवितस्य प्रतिकल्प एव अभ्युदय तस्य मदोरसव । अस्मदा मृता—
 अस्माक आगमनेन शोक तस्य ऊमय तेषा सकांति तया मूढा । सनामग्रहणम्—
 नाम्न ग्रहण तेन सह यथा स्थात् तथा । मुक्ताकन्दामि—मुक्त आकन्द याभि
 ताभि । लम्बय—Imper 2nd per sing. of the *causal* of लम्.
 of लम्.

(75) मूर्च्छा शम्भ—मूर्च्छाया निमीलन तेन आदिता द्विगुणतरा नयनशोभा
 यस्य तत् । अनवर . आद्रे—अनवरत नयनपतिलेन स्नान तेन अद्रम् ।
 यथाक्रमम्—क्रम अनतिक्रम्य । अकार्यत—Imperf pass 3rd per
 sing of the causal of कृ 'to do' Mark the construction

कादम्बरं मदलेखा वंदनां अद्यर्वन । Primitive—मदलेखा कादंबरी
 वंदनां करोति; and causal—मदलेखा कादंबरी (or कादंबरी) वंदनां
 कारयति । परिहायणीयः—*nom. sing. m. of the pol. pass. part. of the causal of* दा 'to abandon.' निविशेपदुःखं—
 निविशेपं दुःखं येषां तेन । संक्रा...भोजेन—संक्रामेनः निजभरः येन तेन ।
 क्षयितव्यम्—*pol. pass. part. of the causal of* क्षि. जरा...
 तनवः—जरया पीतः सारः यस्याः सा जरापीतमारा तनुः येषां ते । जरा...
 क्षेपेण—जरया परिभुक्तः आगुपः क्षेपः यस्य तेन । निष्प्रयोजनस्थितिना—
 निष्प्रयोजना स्थितिः यस्य तेन । सर्वमुषकादयेन—सर्वेष्वः सुखेष्वः बाह्येन ।
 हार्दम् = हृदयस्य हृदम् । अनुभूत...मुखा—अनुभूतं चक्षुषादस्य दर्शनस्य
 मुक्तं येन सः ।

(76) जरा...च्छायम्—जराभिभवेन निच्छायम् (विगता छाया यस्य
 तन्) । काम...चेनाः—कामेन प्रहृतं चेतः यस्य सः ।

(77) सुमप्रदुस्त्य—आर्द्रा सुमः पश्चात् प्रबुद्धः तस्य । पूर्व...पात्ताः—
 पूर्वस्मिन् जन्मान्तरे उपात्ताः । उपात्त—*past. pass. part. of* दा
 with उप and आ. विस्मट...पाना—विस्मटं वर्णमिधानं यस्यां सा । Or
 विस्मट्यनि वर्णाः अभिधानानि च (i. e. अर्थाश्च) यस्यां सा । सर्व...पयं—
 सर्ववस्तूनि विषयः यस्य तन् । अर्भगतपक्षनया—अर्भगाताः पक्षाः यस्य सः
 पक्षः तस्य भावः पक्षता तया । आविर्भूत...वृत्तान्तः—आविर्भूतः स्रक्लः
 अन्यजन्मवृत्तान्तः यस्य सः । समु...रमा—समुत्पन्नः अन्तरात्मा यस्य सः ।

(78) सागूर्यं—अगूयया सह यथा स्यात् तया । प्रक्ष्यसि—*2nd. future 2nd. per. sing. of* प्रक्ष् 'to ask' कारणगुणभाजि—
 कारणगुणान् भजन्ते इति । *nom. plu. neuter. of* कारणगुणभाज्.

(79) आयुः...योग्यं—आयुः संवर्धयानि यानि कर्माणि तेषु योग्यम् ।

(80) मोक्ष...स्थाना—मोक्षमार्गे अवस्थानं यस्याः सा । विस्मृत...
पत्तिः—विस्मृता गुरुचिता प्रतिपत्तिः यया सा । उत्कण्ठ...काया—उत्कण्ठ-
कितः कायः यस्याः सा । युगप...लिला—युगपत् आगलितं शोकानन्दजन्म
(शोकश्च आनन्दश्च ताभ्यां जन्म यस्य तत्) नयनसलिलं यया सा । दुःखै-
भाजनेन—दुःखस्य एकं भाजनं तेन । पूर्व...स्नेहः—पूर्वजन्मनि आहितः
स्नेहः येषु तैः । अस्मद्वय...स्थितस्य—अस्माकं व्यसनं तस्य दानं तस्मिन्
एका (केवला) चिन्ता तया दुःस्थितस्य ।

(81) उत्पन्नपक्षः—उत्पन्नौ पक्षौ यस्य सः । अयथा...कलापं—अयथा-
स्थितः जटाकलापः यस्य तम् । Read सरसमुत्थाय for सरसमुत्थाय ।
धामस्वभावः—वामः स्वभावः यस्य सः । निर्भर...पयाः—निर्भरं गलितं
नयनपयः यस्य सः । कृता...यतः—कृतः अभ्युद्गमनाय प्रयतः येन सः ।
जन्म...दर्शनम्—जन्मद्वयेन अन्तरितं दर्शनं यस्य तम् ।

(82) वाङ्मात्रप्रतीकारः—वाङ्मात्रेण प्रतीकारः यस्य सः । संसारबंधा-
त्मकैः—संसारे बन्धः आत्मा (स्वरूपं) येषां तैः । शठमतेः—शठस्य श्व
मतिः यस्य तस्य । अकठोर...पद्मलानि—अकठोरं शिरीषकुमुदं तस्य शिखा
तद्वत् सुश्रमाणा अप्रागां उद्भेदेन पद्मलानि । पराधी...तिना—पराधीना वृत्तिः
यस्य तेन । समुत्सा...स्रवाः—समुत्सादितः सफेनः रक्तस्रवः याभिः ताः ।
विवोढाः—*Past pass. part. of सह with वि.* अकठोर...कुमारः—
अकठोरं किसलयं तोषा शयनं तस्य एका (केवला) सेवा तया मुकुमारः ।
कुमुमो...मात्राक्षमेपु—कुमुमाना उच्ये पतिनाः बालवनलताः तासां स्पर्श-
मात्रस्य अक्षमेपु । वधोत्पीडनकृता—वधस्य उत्पीडनेन कृताः । तत्काल...
दुःखः—तत्काले विस्मृतं तिर्यग्जातिदुःखं येन सः ।

(83) मां आहारं अकारयत्—Note that in the *causal* of
the subject in the primitive construction is either

put in the accusative or the instrumental case. e. g.
अहं आहारं करोमि ; मां or मया आहारं कारयति ।

(84) उत्पन्नो...सामर्थ्यः—उत्पन्नं उत्पन्नस्य सामर्थ्यं यस्मिन् सः ।
अयद्दु...तया—अयद्दुदिवसान् अभ्यस्तं गमनं येन सः । *गमनः तस्य भावः
*गमनता तया । शिथि...क्षतिः—शिथिलयमाना पक्षतिः यस्य सः । उन्मुक्ता
...क्रमः—उन्मुक्तः अध्वप्रमेव क्रमः येन । दल...शिशिरम्—दलानां गहनं
तेन संरोधः तेन शिशिरम् । अरवि...मुरभि—अरविर्दक्षिणस्याना रजः तस्य
काशः तेन मुरभि । अनु...दोषे—अनुमीयमानः धर्ममेव दोषः यस्य तम् ।
अदृष्ट...भ्यम्—अदृष्टं अधुतं च अनुभूतं यस्य तम् । निरागता—निर्गतं
आगः यस्मात् तेन । अरात...क्षमं—काष्ठस्य क्षेपः तस्य क्षमं *क्षमं न
*क्षमं अरातक्षेपक्षमम् ।

(85) मंविमान्तरात्मा—मंविमं अन्तरात्मा यस्य सः । गुता...विधायाः
—गुताश्च अगुताश्च तेषां शिरं चोदराः तं अन्वर्तिं चरणतरणिं यस्याः
तस्याः । अभ्यर्पेतादीनम्—अभ्यर्पेतादीनां यथा स्वात् तथा । अभ्य०.

(86) अनुप्यदर्थे शपनं—अनुप्यदर्थेणा एव (वेरलः) आपणं यस्य तम् ।

(87) वृत्तादीनां—वृत्ता आशेषा येन तम् । अर्गति...विधाना—अर्गतिर्न
द्वारस्य विधानं यथा सा । अन्वर्ति...—*florist* Ord. per. sing. of
त्यम् 'to abandon'.

(88) अपगत...भवेत्—अपगतः चाण्डालेभ्यु यस्या भवेत् यस्य सः ।
अनपगतदीनुक्तः—अनपगतं कर्तुं यस्य सः ।

(89) समुप...दत्तः—समुपगतं अभ्यधिकं पुनर्दत्तं यस्य सः । उपदि
...मार्गं—उपदिश्यमानः मार्गः यस्य सः । रणद...शरिणं—रणतां भृशं रणा

आरव तन वधिरित अन्तरिक्ष यथा स्यात्तथा । अव्य० उत्फुल्ल वीक्षिता—
उत्फुल्ले लोकलोचनै उद्वाक्षिता ।

(90) सम्मृतजमान्तरस्य—सम्मृत जमान्तर येन तस्य । Read
तुल्यकाल for तुल्यकालक्षयम् । तुल्य काल यथा स्यात् तथा । अव्य०
आकण मुक —आकणाकृष्ट कार्मुक येन स । निरुद्धतवाश —निरुद्धा
सर्वा आशा यन स ।

(91) सरस दक्ष—सरसानि किसलयानि यासा ता सरसकिसल्या लता
तासा लास्यस्य उपदश तस्मिन् दक्ष । श्यामाय दिशि—श्यामायमाना दश
दिश यस्मिन् तस्मिन् । मृग मादिना—मृगमदेन आमोदी तेन । एककणा
पूरं—एककर्णे आपत भकिसलय असाक्यमुमस्तवक एव कणपूर यस्य
तम् । स्विन्नसर्वांगी—स्विन्न तवाङ्ग यस्या सा । उच्छुष्य दना—उच्छुष्यन्
अधर वदन च यस्या सा । विक्षि हाट—विक्षिप्ता उच्चक्षिता च दृष्टि
यया सा ।

(92) दिवस मीलितम्—दिवसेन ह्रम तन आमीलितम् । मुप्त
प्रतिबुद्ध —आदौ मुप्त पश्चात् प्रतिबुद्ध । कम० प्रत्याप चेष्ट —प्रत्या
पन्ना स्वाङ्गानां चेष्टा येन ।

(93) चन्द्रा वपुदि—चन्द्रार्पादस्य शरीरेण अन्तरित वपु यस्य
तस्मिन् । चन्द्रा लम्—चन्द्रलावे अवस्थान तन लम् तम् । Read
अङ्गैरनन्यतम for अङ्गैरनन्यतम ।

(94) उमुक्त...स्थला—उमुक्त चन्द्रार्पादस्य दक्ष स्थल यया सा ।
दक्ष प्रहा—दक्ष षण्मह यस्या सा ताम् । Mark the use of
यावत्—तावत् in the sense of 'no sooner—than' 'scarcely

—when.' Read कपोलबोधुम्बित्वा for कपोलदुम्बित्वा. निर्विशेष-
वृत्ति—निर्विशेषा वृत्तिः यस्य तम् । अभिदधत्—nom. sing. mas.
of the *pres. part.* of धा with अभि. आशाः...वर्धितः—आशाः-
महत्वेन अभिवर्धितः । यथानुक्रमम्—अनुक्रमं अनतिक्रम्य । अव्य०. विनय...
वदने—विनयेन विलक्षं अतः एव अवनम्रं वदने यस्य तम् । आचन्द्र...
युधि—आचन्द्रमसकालीनं आयुः यस्य तस्मिन् । पर...लोचनाभ्यां—परस्परस्य
भ्रातृकनयुक्तेन उत्कृष्टे लोचने ययोः ताभ्याम् । स्मिता...दययोः—स्मिता
भ्रातृमया तस्याः उपगमः तेन मुदिनं हृदयं ययोः तयोः । गमान्...नयोः—
गमान्दर्शनेन मनुकुलं वदने ययोः तयोः । अनुभू...कथयोः—अनुभूता
भेदधकस्य उचिता संवादकया याभ्याम् तयोः ।

(95) धर्म्यः = धर्मान् अनपेक्षः । निरतिशयं—निर्गतः अतिशयः यस्मान्
तत् । हृदय...मात्रकेण—हृदयस्य रचिने वर्ध्वा तयोः सम्मः तन्मात्रकेण ।
जन्मा...मुदिता—जन्मनि अभिवाञ्छितः हृदयस्य वदभः तस्य स्मिनेन
मुदिता । वागी...वना—वाग्नेन उत्तरले लोचने यस्याः सा । मनुष्य...
राशि—मन उत्तरमे मनुमुक्तं राशिं यया सा । विस्मिताहृदया—विस्मितं
हृदयं यस्याः सा ।

(96) अपर...वरणाय—अपरर्ष्या एव वधूः तस्याः प्रया तस्याः
आवरणाय । दशस्यम्—दशानां राशौष्ठी उमादारः । Note that रात्रि
becomes रात्र when preceded by अहः, एवं, a word
expressive of a part, *स्थान* and *पुत्र*. Compounds ending
in रात्र, अह and अह are masculine, but when रात्र is
preceded by a numeral, it is neuter.

(97) Read अनुग्रहमसीध etc. अयद्...लेहितः—अयद्गुणेन
उत्कृष्टं वदने यस्य मः नदनः नैमग्नः तेन अयद्गुणः । अनुग्रह...

महिम्नि—अनुपमः रमणीयतमः महिमा यस्य तस्मिन् । अमृत...हारिणि—
 अमृतस्य परिमलं तेन अधिवासं तेन सुराभिः दिशिरक्ष सर्वप्रदेशं तेन हारिणि ।
 अहर्नि...वाहिनि—अहर्निशं उत्पुलानि सहस्रपत्राणि तेषां निवर्हणं वहति
 इति तस्मिन् । तानि तानि—of various kinds.

END OF THE NOTES.



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